CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, FEBRUARY 24, 1844. VOL. XXIII.—NO. 8.

For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. XIV.

UNITARIANISM.

Who was the first Unitarian, clergyman or layman, in New England, it is not easy now to designate. In 1755, Dr. Mayhew published a volume of Sermons, to one of which is appended a marginal note, in which the doctrine of the Trinity and the inspiration of the book of 'Canticles,' are, in a strain of satirical wit, caricatured and impugned. Dr. M. of course, must have been a Unitarian. The late President Adams, in his letter to Dr. Morse, published in the 'Panoplist,' 1820, names several ministers whom he remembered, and who flourished in the middle of the last century, that were Unitarians. Rev. John Rogers of Leominster, was, perhaps, one of them. Rev. Jeremiah Fogg of Kensington, N.H. was also another. It was not, however, until 1788, that any memorable sensation was excited on this subject. At this time the late Rev. James Freeman, of the Stone Chapel, Boston, was refused ordination by Bishop Seabury, on account of his disbelief in the Athanasian creed. No subscription had been required of Congregational candidates for ordination. But an Episcopalian must subscribe. Mr. Freeman was willing to subscribe, but he frankly declared *the sense*, to be put on his subscription. He was, therefore, denied admission to 'Holy Orders.' The result was that Mr. F. was ordained on the purest and simplest plan of Congregationalism, by the wardens of the parish.

In 1792, Rev. Mr. Oxnard, Rector of the Episcopal Church in Portland, Me., proposed to his people certain alterations in the 'Book of Common Prayer,' similar to those which had been made at the Stone Chapel, in Boston, and which had been chiefly adopted from the 'Revision' made by Dr. Samuel Clarke. But the proposal was sustained by only a minority of the Parish, which now seceded and formed a new Society, Unitarian, having Mr. Oxnard for their minister. About the same time another small Unitarian Society was organized at Saco, under the auspices of the late Hon. George Thatcher. Both these Societies however, had but a transitory existence, and that of the Stone Chapel again stood alone, yet in its strength. In 1795, Rev. Dr. Belknap gave to the public a new book of psalmody; an alteration of 'Watts,' in wh ch all Trinitarian expressions and sentiments were avoided. It was, indirectly, an Anti-Trinitarian work, and the publication of it is an item of some importance in the history of New England Unitarianism. For, being designed for the use of Anti-Trinitarian Christians, it must have been believed that there were such, in sufficient numbers, that the book would not be a drug in the market. And the acceptability and success of the work, did not, we believe, disappoint the author, or the publishers. We infer from the facts just stated, that many ministers and congregations, in Massachusetts and elsewhere, were now displeased with Trinitarian sentiments and phraseology, though, perhaps, ignorant of the name, Unitarian. It may, also, be here noticed as a circumstance rather curious, that Dr. Morse, who, 20 years afterwards, acted the part of a thorough-going zealot in getting up a crusade against ministers in Boston, was then so friendly to the psalmody of Dr. Belknap, that he prepared and placed a musical index to every piece in the collection.

During the thirty years, between 1780 and 1810, there was, 'evidently,' a silent advance of Unitarian views in Boston and other parts of New England. It was not, however, the effect of proselytism, or of conspiracy. It was the result of individual reflection and the study of the holy Scriptures. There being no agitation of the subject, there was, of course, no vigilant guard to watch and defend this point of the camp; nothing to restrain inquiry and examination.—There was room for religious liberty to work its office. Men became Unitarians, as it were, without knowing it. But these men and ministers have been severely upbraided for not explicitly declaring their opinions. This crimination, however, is wholly unreasonable. These ministers did preach the Gospel of Christ explicitly and fully as they understood it. In doing this, they fulfilled their whole duty. They were not called upon, either by circumstances, or by conscience, or by any precept of Christianity, to utter a public repudiation of Trinitarianism, or to wage war upon the popular orthodoxy. They acted on a good principle, that of peace.—'Blessed are the peace makers, for they shall be called the children of God.'

At the beginning of the present century, every one of the ten Congregational ministers in Boston were *reputed* Unitarians; yet not of the same type. Of course, they did not 'conceal their sentiments.' That they had done so was a false charge. In 1805, 'The Panoplist' was instituted under the supervision of Rev. Dr. Morse.—It was doubtless got up, and assumed its formidable name, for the purpose of awcing and repressing the growing spirit, and incipient manifestations of Unitarianism. But, for several years, no very open warfare was waged against it. Opportunity and provocation were not found. The first occasion offered, was the publication of a small volume of psalmody, as a supplement, and wholly for the use of his own people, by Rev. Mr. Buckminster, of Brattle Street Church. There was no Trinitarianism in it; but there was a portion of that admirable composition, 'Pope's Universal Prayer.' This occasion was seized upon with avidity. It was reviewed in the Panoplist, without candor or reason, in a spirit of bitter acrimony and virulence. So harmless a work never before met with such stern and unmingled rebuke. Mr. B. not having dreamed of giving offence to any one, was astounded when this thunder fell suddenly on his ear.—Though his heart was sorely wounded with a sense of injury, he made an unimpassioned, a just and manly defence.

Another warlike article of the Panoplist in those days, was the 'Review of Dr. Kendall's Sermon at the Ordination of Rev. A. Williams, Lexington, Ms.' This sermon was a strong protest against the use of creeds as a condition for the enjoyment of Christian ordinances and fellowship. Dr. K. responded, and the Reviewer replied. And here the controversy ended.

In 1810, the 'Bible News' came into the world. It was the first American book in which the doctrine of the Trinity was 'looked in the face' and protested. That part of it which exposes the falsehood and absurdity of the dogma, that the one only God consists of three distinct persons, each of which is God, in the highest and most proper sense, was written with such plainness and force, the argument was so reasonable and scriptural, that it did, in reality, 'look down all opposition.' No champion of orthodoxy took the field. Even the Panoplist, which had long been watching for opportunities, did not covet to improve such an one as this.

The second part of 'Bible News,' containing a development of the author's theory of the constitutional character of the Divine Son, was not equally unanswerable as the first part. It had certain vulnerable points. Several attacks were made upon it. One of them by the minister of Claremont, N. H. It charged Mr. Worcester with 'Dualism;' belief in two Gods. For he maintained that there had been a proper, generical Divine filiation; and that the Son was as much like the Father as Seth was like Adam; also, as distinct. Now Adam and Seth were two distinct men. If, therefore, the Divine Father and Son be as generically alike, and yet as distinct, as Adam and Seth, it follows that there are now two Gods, with only the difference that the one was originated, but the other 'without beginning of days.'

The year of the great campaign was 1815. It was opened in the spring by Dr. Morse, who caused to be republished at Boston, a chapter on American Unitarianism, appended to Rev. Mr. Belsham's 'Memoirs of Theophilus Lindsey.' It appeared in pamphlet form, containing a preliminary preface, which stated the circumstances and declared the great importance of the publication. Almost simultaneously, came forth a 'Review of American Unitarianism.' in the Panoplist, written by the Editor, Jer. Evarts, Esq. It was an adroit and powerful appeal to the passions of the conservative multitude. It charged the ministry of Boston and its vicinity with having treacherously apostatized from the orthodox faith of their fathers; with having purposely and cautiously concealed their apostacy; and represented them as now standing convicted, not only of pernicious heterodoxy, but also with base tergiversation, cowardice and hypocrisy. He then gave an exaggerated and startling account of the opinions of Mr. Belsham and certain German Divines, and charged the Boston ministers with entertaining the same views. In conclusion, he called upon all the adherents of good old orthodoxy to arise in their strength and defend the ark of their God and Savior.

These publications created a thrilling impression. One party were amazed at finding themselves the objects of such unjust and flagrant criminations; the other, astonished at the appalling fact of so awful a declension having occurred in the midst of them. After the lapse of a few weeks, a pamphlet was issued from the press of Wells & Lilly, Boston, written by Rev. W. E. Channing, and addressed to Rev. S. C. Thatcher. The writer manifested himself deeply aggrieved and indignant. He sorely felt the injury which had been done to himself and his brethren; complained of the gross injustice he and they had received, in the three following allegations.

1. That they were charged with being Unitarians of *Mr. Belsham's stamp*. This he denied and adduced the proof.

2. That they were charged with hypocritical concealment, conspiracy and moral cowardice. This, he also denied, and removed the grounds on which the charge purported to rest.

3. That they were branded as heretics, who had forfeited their Christian character, and that all the conservative orthodox were called upon to renounce all communion with them. This anathema he repelled as being utterly groundless and unjust. It was totally discrepant with the spirit of Christianity which is forbearing, meek and charitable; it was also in direct contradiction to the express command of Christ, that all his disciples should love one another, and be one; having no separate communion, but maintaining one fellowship, one brotherhood.

This letter, written in Dr. C's usually felicitous style, both of language and sentiment, was soon answered, by Rev. Dr. Worcester, of Salem. He made some profession of acting the part of a mediator, disapproved the exaggerative and acrimonious spirit of the Panoplist Review, and declared his desire for candor and moderation. Yet he regarded the Review as essentially correct, in regard to the facts of the case, and the great importance of the doctrine at issue. Though the Boston Unitarians did not proceed to all the ultras of Mr. Belsham, yet they had forsaken the 'good old ways,' and embraced new views. He dwelt chiefly upon what he considered the great and vital importance of that article of faith which Unitarians avowedly repudiated; that even Arianism of the highest description was subversive of pure, canonical orthodoxy, and reduced Christianity to a form of natural religion. It rejected the doctrines of man's constitutional sinfulness, the expiatory atonement, and supernatural regeneration. It was, therefore, another Gospel, and subversive of the true.

To this publication, Dr. Channing forthwith replied. He spiritedly repelled the assumptions of Dr. W.; denied that what his antagonist called orthodoxy had been held such in all ages of the Christian Church; contended that Unitarians learned their faith from the Scriptures; that they repudiated Trinitarianism and ultra Calvinism, because they did not find them taught in the Bible; that Dr. W. and his brethren assumed to have made an *infallible* interpretation of the Word and Mind of God; for on no other ground could they know themselves to be in the right, and those who differed from them, to be in the wrong. But if the Orthodox—so called—were infallible expositors of the Mind of God, whence come the differences among themselves? Why are some Hopkinsians and others violent anti-Hopkinsians? Why do some hold the doctrine of imputation and some reject it? Some of them are Sub-lapsarians and some are Supra-lapsarians; some are Antinomians; some are Exercise-men, and some are Taste-men. The point of infallibility must be given up. But though Dr. W. does not openly claim it, yet he acts on that ground; for he is *exclusive*. And no one can be a consistent exclusionist, except on the assumption of infallibility. But as all the sects of orthodoxy cannot be infallible, the plain inference is that none of them are such. And the principle of exclusion carried out to the end of the line, would place all Christians under the ban of each other's excommunication. He complained that the sentence of reprobation had been passed on himself and brethren, by the Orthodox.

To this second letter of Dr. C., Dr. W. published his second answer. He denied that the Orthodox had reprobated the Unitarians, and loudly and vehemently called on Dr. C. to retract the accusation as publicly as he had made it. He moreover urged that there must be unity of doctrine, in order that there may be peace in the Church. Then followed Dr. C.'s third letter, in which, by a copious citation of passages from Trinitarian publications, he justified the representation he had previously given; that Unitarians were denied the character and the salvation of Christians. He further urged upon Dr. W. the consideration of the impossibility that fallible men's decisions should establish the truth of doctrines, and thus give peace to the Church. The experiment had been largely tried. General Councils had done all that could, in that line, be done; and done it to no purpose. The Council of Nice had tried to decide one disputed point of doctrine; the Council of Ephesus another; the Council of Chalcedon another; and the Council of Constantinople another; and thus on to the Council of Trent; and the issue was that the Church became more and more divided. And the lesson to be learned is, that Christians, without acknowledging any human master, should, in charity and love, credit each other's professions; each doing to another as he would have another do to himself, and thus obey the 'royal law.' Dr. W.'s third letter was not long delayed, in which he made a strenuous effort to sustain his former positions. It was pronounced, by his Trinitarian friends, a masterly production, and that he achieved a triumphant victory over his antagonist, who, said they, must have 'retired from the contest, with a deep and conscious sense of his own incompetency.' Yet there were those who thought differently; that Dr. W. had not met Dr. C. at the proper point of dispute, which were, not the difference between the liberal and the rigid system, but *religious liberty*, and the contested right of one religious denomination, to interpret Christianity for all other Christians; that on these points Dr. W. had laid out but little strength, and given little, either of argument or of satisfaction.

While this correspondence was pending, 'a letter from a Layman,' understood to be John Lowell, Esq., came before the public. It proposed the question, 'are you a Christian or a Calvinist?' It was followed by another in 1816, entitled, 'an inquiry into the right to change the constitution of the Congregational Churches.' These were thick pamphlets and written with great perspicuity, talent, and knowledge of the subject discussed. The latter publication was called forth by the revival of the project, which had, in former times, been repeatedly attempted, to consociate the Churches of Massachusetts and thus erect tribunals, possessing ecclesiastical jurisdictions. This plan had been recommended by the Synod of 1662; again, by that of 1680; and yet again had the thing been strenuously urged upon the Churches in 1706. In 1707 it took effect in Connecticut; but on all these occasions the Churches of Massachusetts refused to subject their necks to the yoke. In 1815 and 1816, the measure was pressed upon the General Association of Massachusetts. The object was to crush the rising horn of Unitarianism. But a sense of justice prevailed, and the zealous efforts, on the part of many, were rendered abortive.

In 1819, Rev. Jared Sparks was ordained at Baltimore. His Church was so isolated that it had no sister or neighbor within the distance of several hundred miles. It was like a little lump in the heart of a densely populated enemy's country. Yet was no heart daunted. Dr. Channing preached at the ordination. His incomparable Sermon, on that occasion, is well known. It was a powerful exposure and protest. Martin Luther at Worms, acting the first Protestant, has never since been better—perhaps never so well—imitated. The Sermon sent a thrill throughout the land from Beersheba to Dan. The mighty men of the hosts were alarmed. Our camp, said they, is defied, and who will defend it? Two of the professors at Andover, dividing the task between themselves, undertook the defence. As the whole entire line of the Orthodox encampment had been assailed, much fortification had become requisite. Dr. Woods would undertake to defend the several points of dogmatical theology. Professor Stuart would stand at the helm of Biblical criticism. In due time came forth Dr. Woods' apology for the Calvinistic doctrines of the innate depravity of man; the unconditional election of those who are, or will be saved; constitutional regeneration by supernatural grace; and the perseverance of all true converts. Afterwards, Mr. Stuart's plea for the doctrine of the proper Godhead of the 'Son of Man,' sustained by critical interpretation of the Scriptures and the documents which have come down from the Christian Fathers. Dr. Woods was excellently answered by Dr. Ware, Hollis Professor of Harvard University. Dr. Woods replied and Dr. Ware rejoined. The controversy was adroitly conducted on each side. The advantage, however, manifestly fell on the part of the Hollis Professor. Dr. Woods inferred man's constitutional corruption from the fact that all men commit sin. Dr. Ware proved from the case of Adam and Eve, that men are liable to sin while in a state of primitive uprightness. Dr. Woods denied that men possessed the power of self-determination—the power of choosing contrary to their usual habits and prevailing inclinations. Dr. Ware proved from the case of Adam, that men could, and sometimes did, choose in opposition to their usual dispositions. Dr. Woods sometimes endeavored to entrench himself on the 'Taste Scheme;' sometimes on the 'Exercise Scheme;' but on neither, could he make the ground firm under his feet.

Professor Stuart's work was reviewed in the 'Christian Disciple,' and a number of inaccuracies pointed out; some of which the learned Professor has had the magnanimity to acknowledge and retract. This controversy, growing out of the Baltimore Sermon, gave much stability and confidence to the Unitarian party. It had an effect upon them similar to what the battle of Bunker Hill had upon the Americans. It made them feel that their consciousness of strength was not a delusion. And it made their adversaries more sensible of the expediency of taking heed how they conducted the Unitarian warfare. 'That they who live in glass-houses should think of what they are doing, when they pelt with stones their neighbor's windows.'

S. F.

For the Register.

HAD THE WRITERS OF THE NEW TESTAMENT PLENARY INSPIRATION?

[The following paper was read recently at a Social Teacher's Meeting in a village on Connecticut river.]

When this subject was discussed at our last meeting I said nothing, because I knew little or nothing upon the subject. I am not much wiser now. Our discussions throw some light and some darkness upon almost every subject we handle. I should not now say anything, if it were not to guard against the possibility of being charged, in consequence of my silence, with acquiescence in some opinions, that have been advanced at *our meetings*, and not unfrequently elsewhere from the pulpit and the press; viz., that every man is inspired in proportion to his intelligence and goodness; that every discovery in art or science, in morality or government, is the fruit of inspiration. If this proposition be true, then every human being is inspired, for there is no human being without some understanding. Now if this be true, then to talk about inspiration in the manner in which the New Testament speaks of it, is a great flourish about nothing at all, or might have been comprehended in simply saying, what amounts to nothing, that a man's understanding is in proportion to his intelligence. If the writers of the New Testament are to be held in this view, I do not see how that implicit confidence can be put in anything, which they have written; for there is no man, whose ability, or knowledge is so perfect as to exclude the possibility of error; and if those, whose minds have been trained by right discipline, to examine with severity and decide with caution, are not exempted from fallibility, what shall we say of the fishermen of Galilee? They were probably not much informed upon anything excepting their occupation and the every day concerns of life, and of course easily duped by cunning or legerdemain. They might believe that they saw things, which they only appeared to see. Optical illusions might be easily taken by them as facts, and stated as facts. Important truths, if stated to them, they would not be likely to fully comprehend, correctly remember, or accurately state. If the writers of the New Testament were exposed to error from so many sources, who can feel justified in putting implicit confidence in their statements, even allowing that their honesty cannot be called in question? If we cannot place unqualified and unlimited confidence in the truth of their writings, who will tell us what *degree* of confidence we must give them? If you admit that they could have been deceived in respect to one fact, why not in many? If they have made one erroneous statement, why may they not have made many? Such admissions would endanger the foundations of our faith; yet such admissions must be made, if the Apostles had no other inspiration than the above named, viz., that every man is inspired in proportion to his intelligence and goodness, or rather that knowledge is inspiration. I confess that when I am peaking of inspiration, I do not fully understand what I am talking about; and I suspect that the same is the case with some others. If it means that the person inspired thinks and speaks at all times and on every subject by divine, irresistible impulse, then my opinions have certainly been erroneous; for I have ever supposed that a man may be inspired upon one subject and be uninspired upon all others; and this I have believed to be the case with the Apostles, that they were inspired so far as to keep them from all errors that would vitally affect the truths which Jesus Christ taught, or defeat the promulgation of them; and that to them would be communicated to them all farther truths essential to their rightly understanding the religion of Christ. How these divine aids were given, and communications made is beyond my conception. Perhaps the Apostles themselves did not understand the mode of the operation of the spirit of God upon their minds, but knew that they *were* operated upon, and by *whom*. We ourselves do not know how any faculty of our minds operates, but we know that we do think, judge, remember and imagine. It has been stated by some, as an objection to belief in inspiration, that the Apostles do not say that they wrote by inspiration. They excepting Paul do not formally declare it. But abundant evidence, that they considered themselves so inspired, may be collected from numerous passages that were not intended for that particular purpose. Such incidental testimony is often more conclusive, and less to be suspected than full, unqualified assertion.

Let it be kept in mind that, as before stated, no objection to inspiration, that is, to a supernatural agency, can be founded on our ignorance of the manner in which the spirit of God operates on the mind of man. If we believe nothing of which we cannot fully comprehend the essence, properties and powers, we should believe nothing whatever; not even our own existence. Who can explain how animal life and instinct proceed from animal organization? We know not how the soul of man can exist without the body, nor how it exists with it; yet we believe in organic matter, life, instinct and the human soul. But I proceed in the inquiry; Had the writers of the New Testament plenary inspiration? Plenary means, I suppose, full, adequate, sufficient. Before the death of Christ the Apostles had no need of inspiration. They were pupils under the teachings of an inspired instructer, who could state and explain to them the whole of his divine mission. They were so far from being inspired upon the great principles of religion, that they often appeared dull of understanding and asked Christ for an explanation of things, that seem obvious to us. They, for a long time after they became disciples, cherished the hope that Christ was to be a temporal deliverer were passionate, timid and easily desponding, and after the death of Christ, gave all up for lost, and returned to their former occupation. After the resurrection of Christ, when they experienced the promises of divine assistance that Christ had made to them, they saw that it was a spiritual kingdom that he came to establish; were dispassionate, resolute, disregarding-stripes, imprisonment and death. Now I grant that this change in their characters does not incontestably prove that the change itself was effected by supernatural aid, but it affords a strong presumption that it was so effected, as no other sufficient cause can be assigned for it.—Christ had promised that after his departure he would send to them the holy spirit, the comforter, the spirit of truth, and that he should abide with them forever; that he should bring all things to their remembrance, and should guide them into all truth. Now Christ *did* or *did not* make these promises to his disciples.—If he did make them, he has fulfilled them, or else he has been treacherous or incompetent.—Who can for a moment believe the want of power or faithfulness in Christ? If, then, these promises have been fulfilled, it must follow that the Apostles received direct supernatural aid in understanding the truth, and in remembering all the facts connected with the ministry of Christ, or in other words, were inspired. Paul says of himself, 'I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received of man, neither was I taught it, but by the revelation of Jesus Christ.' This declaration of Paul is as plain and direct as can be made by language. If his declaration was not true then Paul was deceived, or wilfully told a lie. If Paul was deceived or uttered a falsehood, then I can see no reason why the other disciples might not be chargeable with the same, and thus the credibility of their writings be destroyed. But all the Christian world believe that the Apostles were honest and intended to tell the truth. The only question that remains is, were they deceived? If they were deceived with regard to abstract truths and doctrines, they could not easily be deceived in regard to the miracles they themselves were enabled to perform. If such miracles were performed, then they were not deceived with respect to truths and doctrines; for they could not have been performed but by the power of God, and God would not bear testimony to any thing as truth, which was error. God cannot lie. The primary object in God's giving them the power of working miracles was, that they might show that their teachings had the *sanction* of God, and must therefore be *true*. All the miracles related, all divine interpretations, and all spiritual gifts were intended for the same end, viz: to establish the truths taught by Christ.

No one can believe that the miracles of Christ and the Apostles, in giving sight to the blind, hearing to the deaf, health to the sick, soundness to the insane, and life to the dead were mere acts of compassion to suffering humanity. Very few of the millions of sufferers were thus healed. Christ himself explains, as it were incidentally, the design of his miracles. When John sent to Christ to inquire of him, art thou he that should come, or do we look for another? The answer of Christ was, go and show John those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them.' Christ believed that these miracles would be sufficient evidence that he was the true Messiah. He, in this instance, rests his claims to that high office entirely on these, thus clearly showing for what they were performed. If Christ's miracles were performed to show that he was the Messiah, it almost follows of course that the miracles of the Apostles, were intended to act in harmony with those of Christ, and to be evidences of their divine mission. The outpouring of the spirit on the day of Pentecost was for the same end. They, the disciples, 'were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.' Before this they were ignorant and unlearned men. That they really spoke many various languages is beyond a doubt, for Parthaians, Medes, Elmites and others bore witness to the fact, as each heard them speak in his own language. By this miraculous event it was evident to individuals of all these various nations that God was with the Apostles. They would naturally report this wonderful event to their own countrymen, and thus prepare them for the preaching of the Apostles after their dispersion; and if the Apostles retained this power of speaking in numerous languages, they were thus far prepared for these missions for which they were destined. Men of their age and habits would probably never have attempted to qualify themselves to preach Christ, except to the Jews. Paul tells us in his Epistle to the Corinthians, that many of the early Christian converts received divine gifts from the spirit of God; that they were *gifts*, not acquirements. These gifts were different, in different individuals; their labors were divided, and each was qualified for the part assigned him by special aid of the Holy Sprit. The same spirit gave these qualifications, however various. By this diversity of gifts, the Church became one body in Christ, as the different parts of the human body make one harmonious whole.

I cannot, with this view of the subject, resist the conclusion that the Apostles were divinely inspired, and wrote the New Testament under the direction of that inspiration.

Let us not wantonly, or carelessly, or through philosophy, falsely so called, attack the foundation of faith and piety 'lest haply we be found fighting against God.'

CONFESSION OF FAITH.

A Sermon delivered at the West Church, in Boston, Jan. 28, 1844, by C. A. Bartol, its Junior Pastor. Published by request. Boston: B. H. Greene. 1844. 8vo. pp. 16.

We gave last week an extract from this Discourse, which we now copy to its close. Considering that the Sermon was prepared as one of the scores which a young minister writes yearly, and that not the slightest view was had to its publication, it may be pronounced remarkably well fitted to its purpose, of offering a comprehensive and general sketch of views, which of course are extended, applied, combined and expatiated upon in particulars through a multitude of Sermons addressed to the same audience who listened to this. It presents a summary of the great articles of faith, introduced by the remark that the Bible will not admit, and God did not intend, 'that we should draw up an exactly defined and perfect system of unvarying dogmas in religion.' A belief in the Infinite Spirit as a Father,—a belief that God has spoken in the Bible—a belief that the very principles of His Being, have been lived out among men in Jesus Christ—a belief that God still acts on the human soul, and is in continual treaty with it by His Spirit—and a belief in the supreme importance of virtue are the articles of this Confession of Faith. There are single sentences in the Discourse which might be quoted so as to convey a wrong impression. But no Discourse ought to be so quoted.

'Still another article of my religious creed is, that God not only is, hath spoken, and hath lived, but that he still acts on the human soul, in continual treaty with it. Some seem to think, that man has nothing but his own nature to draw upon for strength and direction. Whether they esteem that nature as low or exalted, they imagine that it is shut up to itself, as separate from all immediate communication with what is above as with what is below it. But the Bible teaches everywhere the doctrine of Inspiration. It is sunk, from beginning to end, in that idea. It holds forth on every page that all-illuminating light. The coal burns ever upon the altar, and the torch is handed from one to another. And beyond the farthest reach of Revelation, in all ages and lands, traces exist of this inward solicitation of the Holy Spirit. God has not so bound up our nature apart from himself; but He has left the doors ajar in the chambers of our souls, for Himself to enter with His presence and paternal influence. He does not force us to be good. That were a contradiction and impossible paradox. Goodness must be chosen, or it is not goodness at all. No. God comes to the soul, to offer us high thoughts, generous feelings, noble resolves, and holy courses of conduct, (do you not all feel, even while I speak, that He has offered them to every one of you?) Call these visions of truth, of magnanimity, of the highest forms of love, and the unbending erectness of integrity,—*call* them what you will, as they rise with their unearthly charm, and speak forth their glorious admonition; call them conscience, or the inner light, or moral ideas, or spiritual contemplations; Scripture generally calls them the spirit, and Scripture, reason, and the soul's best experience alike proclaim their reality. If we turn away from them, see them as seldom as possible, and then give them a glimpse only, and never a steady gaze,—if we will none of their counsel, and despise all their reproof, then indeed they are nothing to us, but our shame and condemnation. We may even, as men sometimes do, profess to disbelieve their existence, and pronounce it but a fond romance of mystical speculation to talk of them. But the dread presence of the Infinite Spirit is no less at the very doorposts of the dwelling of our hearts. And God may speak (as the Book of Job says,) once, yea twice, and man perceive it not; but if he enter into his closet, if he seek the stillness of meditation, as daily every immortal soul should, the still small voice, which earthly tumult and the cry of the passions had drowned, in that *stillness* will become audible.

And here I come to the last point in this my Confession of Faith. I believe in the supreme importance of virtue, which I understand to be the incorporation of this spiritual influence, of these ideas of truth and goodness, these visions of purity and a divine affection, in our principles of action and our daily lives. Indeed this is the one focus, (if you will observe and review the course we have now been over,) *the one focus*, into which all the particulars of Faith. I have enumerated, converge. Thus, to believe in the Infinite Spirit, God, the Father, is to believe in essential truth and excellence at the beginning and control of all. Again, to believe that this spirit hath spoken and the Bible is its Word, is to believe in a law of unswerving uprightness and perfect love towards God and man. To believe, still further, that this spirit hath lived in Jesus Christ, is to fix the eye of an admiring and imitating heart on the transcendent pattern of this spotless excellence as actually manifested in the world. And to believe, once more, that this spirit acts on the human mind, is to believe that the same sublime and heavenly excellence strongly and winningly (oh how strongly and winningly,) beseeches the soul in its private audience-chamber (whenever an audience is granted) to accept its suggestions, and embody them in all that it is or does.

Yes, I believe in *the supreme importance of virtue*. All faith is summed up in one article, and reduced to one breath. God and the Bible, Christ and the Holy Spirit, tell us the fulness of all wisdom and truth in one compendious sentence,—THE SUPREME IMPORTANCE OF VIRTUE. This one truth, time, along the spacious aisles of centuries, from the mouth of God, echoes. This truth, through endless ages, eternity will but repeat and sanction. The witness to it of this life, in our individual hearts, will be carried on, in our hearts, through the immortality Christ has brought to light. I believe in virtue,—simple, genuine, sweet-tempered virtue. I believe in working, bearing, self-sacrificing virtue. I believe in household, social, political, business, virtue. I believe in its superiority to all external modes and forms, (which from it alone, reason or the gospel being judge, receive any worth,) however magnified these may be, like motes in a solar microscope. I believe virtue will enter the kingdom of God before all the Scribes and Pharisees of loud profession and pretended sanctity and that the measures of its possession or lack will be the exact measures of the rewards and retributions of futurity.

THE ATONEMENT.

But it is urged by the advocates of the popular doctrine, that Christ's death is often spoken of in the scriptures as a *sacrifice*. This is indeed the case; and I know of no term, which could have been more naturally and properly applied to the death of Christ, than this. His death was a sacrifice offered for the redemption of man. This, no christian doubts. The question is, was it a *vicarious* sacrifice? That it was not, would appear from the striking, yet neglected fact, that, in the scriptures, *Christ is oftener compared to a sacrifice, which was not even a sin-offering, namely, to the paschal lamb, than to any other part of the Jewish ritual.* He is frequently called *the Lamb*, also *our passover*. The figure is drawn out in full by St. Paul in the following text: 'Christ our passover is sacrificed for us: therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.' The passover was a commemorative festival, by which the Hebrews celebrated their deliverance from Egyptian bondage; and the paschal lamb was the chief food of this anniversary supper. Christ in his death was likened to this lamb, because there clustered about his death associations of deliverance from a worse than Egyptian bondage, from the slavery of doubt, and fear, and sin; and also, because, in the christian festival designed to supersede the passover, bread, emblematic of the Savior's body broken on the cross, took the place of the paschal lamb.

The vicarious atonement has been professedly sustained by analogies drawn from the Old Testament; but, in point of fact, there was no such thing as vicarious suffering under the Jewish law. Most of the Jewish offerings and sacrifices were not sin-offerings; but either thank-offerings, offerings of firstling and first-fruits designed chiefly for the subsistence of the priests and Levites, or offerings in acknowledgment of those unintended omissions or transgressions of the ritual law, to which no moral guilt was attached. Moreover, very many of the sacrifices were bloodless ones, offerings of fine flour, oil, wine, fruit, and grain. And in this connection, it is an important and instructive fact, that the animal, made typically to bear the sins of the whole people, on the great annual day of atonement, was not slain. 'The priest shall lay both his hands upon the head of the goat, and confess over him all the inquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat; and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their inquities into a land not inhabited: and he shall let go the goat in the wilderness.' This is the only instance in the Old Testament, in which sin was said to be laid upon any animal, or in which language seeming to imply vicariousness or substitution is used in connection with any part of the Mosaic ritual; and, in this service, the animal was not made to suffer in any form or way. But this was a part of the great annual confession-service or remission-service, in which, if anywhere, the idea of vicarious suffering must needs have been introduced. This idea, however, cannot be traced in any portion or feature of the Mosaic dispensation.

Sacrifice was, in fact, a symbolical form of worship, which all nations have practiced in their infancy, and which, under the Mosaic law, was regulated and sanctioned, as still adapted to the imperfect culture and rude habits of the covenant people. Under a low state of civilization, sacrifice was an obvious means of attesting the sincerity of the religious sentiment. It was symbolical prayer or praise. He, who was penitent, fined himself in a sin-offering. He, who was thankful, showed the fervor of his gratitude by setting aside from his own use, and consecrating in some form accordant with the notions of his times, a part of that wherein God had prospered him. Christ's death bore, therefore, a closer analogy to the slaying of the paschal lamb, with its glad associations of deliverance and divine guidance, than to any other part of the ancient ritual; and we can thus account for the frequency, with which the passover furnishes the sacred writers with the phraseology employed with reference to the crucifixion.

Inasmuch as Christ's death was a sacrifice, whatever view we may take of its object or its efficacy, it would have been very strange if the sacred writers, who were all Jews, had not often employed with reference to it the word *sacrifice*, and the phrases usually connected with that word. But it would have been still more strange, and certainly would have authorised the suspicion of some peculiar and mysterious signification attached to this phraseology, if, employing it with reference to the death of Christ, they had used it on no other subject. But such is not the case. They have used the word *sacrifice*, (and connected with it *offer up* and similar phrases,) with reference to a large variety of subjects. The following are a few of the instances. 'I beseech you, therefore, brethren, that ye present your bodies a living sacrifice.' 'If I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.' 'I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.' 'Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good, and to communicate, forget not; for with such sacrifices God is well pleased.' 'Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.' From these examples, we see that nothing like vicarious suffering is implied in the frequent comparison of our Savior's death to the sacrifices under the Jewish ritual.

Indeed, would we only interpret the sacred writings by the common laws and customs of speech, we should be at no loss for the origin of phraseology of the kind now under consideration. In figurative language, we constantly style beings, whether human or divine, that we revere or love, by the names of objects which we peculiarly admire or prize. How frequently are such words as *gem*, *jewel*, *diamond*, applied to valued human friends. In like manner, Christ is called in the scriptures the *morning star*, the *temple* and the *light* of heaven, and the like. Now a devout Jew would have been more likely to have borrowed such titles for the Savior from the revered ritual, under which he had been born and educated, than from any other source. But the multitude and diversity of these titles, borrowed from the Jewish ritual, preclude any doctrinal inference, which might be drawn from the use of any one of them. He is called not only a *sacrifice*, in the sense of a slain victim; but also '*a sacrifice for a sweet smelling-savor*,' that is, an incense-offering,—then again, the *mercy-seat*, (for this, *all* sound commentators and critics admit, is the meaning of the word rendered *propitiation* in the *third* chapter of the epistle to the Romans,)—then, the *high priest*, (frequently in the epistle to the Hebrews,)—then also the *veil* between the holy place and the holy of holies. Now all these analogies are true, beautiful, instructive, and edifying. They all open rich veins of devotional thought and feeling, and reflect back upon the Old Testament rays of gospel light, which cover it with the glory of the New, and shed around it the celestial halo, that encircled our Savior's own brows. But you will see at once, that, if these analogies had been designed to represent doctrinal facts, they could not all have been used. If, in a dogmatic point of view, Christ was a slain victim, he could not have been also an incense-offering,—if an offering, he could not have been also the mercy-seat, on which no offering was laid,—if a sacrifice, he could not have been also the high priest, who offered sacrifice. These comparisons, which, if anything more than figures, clash so harshly with each other, must then be regarded as mere images, designed to shadow forth, under various aspects, the power, the love, and the sufferings of Christ. [Peabody's Lectures on Christian Doctrine.

It is bad to profess what we do not really believe. Whether a principle be false or true, let it be carried out. If false, it will be the sooner detected and repented; if true, it will establish itself against all opposition.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 24, 1844.

A MISTAKE.

We are grieved to learn that an instance of bigotry and folly has occurred in the town of Framingham, in a quarter where we have been disposed to look for better things. It has been common in that town, as in many others of the Commonwealth, for the Selectmen to invite the different ministers of the place to officiate in succession at the Poor House. This seems to be a very proper, equitable and Christian arrangement, every way unobjectionable. The poor have in turn their own ministers, or those with whose views and preaching they have most sympathy; and each minister stands by himself and officiates by himself in the service. He is not asked to unite in it with others, but at a given time, to perform it by himself; in such way as he deems right and best. The *Baptist* clergyman in Framingham, Rev. James Johnston, has recently in a letter to the Selectmen, declined to take his turn in performing this labor of Christian charity, because the Unitarian and Universalist ministers in the town are also invited to take their turn, and he cannot recognize them as Christian instructors—or enter into an arrangement calculated to annihilate all the distinctions between truth and error. He admits that in the instructions of these gentlemen there may be an occasional 'imitation of orthodoxy;' but this only makes the matter worse, as it indicates 'either servility or *hypocrisy*' in these gentlemen.

This letter has, of course, created some excitement in that town, and has called forth two excellent sermons from the Rev. Mr. Barry, the Unitarian Clergyman, on the rights and duties of neighboring Churches. Next week we shall lay before our readers some extracts from these sermons, with the Letter which occasioned them.

*** Our Episcopal correspondent 'Z.' is informed that there was a sentence near the close of his communication, which left us in doubt whether he intended it for our private benefit, or desired it to be inserted in the columns of our paper. In either case the writer should not withhold from us his name. All that we have said in relation to this matter of Episcopacy, we have said openly and frankly in our editorial capacity; we have said it too, we believe, in a Christian temper and spirit, in a manner that ought not to offend any one who allows that others have any liberty to differ from him. We do not object to the temper and spirit of Z.'s communication, but it has necessarily something personal in it, and contains assertions and advocates principles which, under the circumstances of the case, an honorable and independent mind ought not to wish to offer anonymously.

ORDINATION AT BRIGHTON.

On Wednesday 20th inst. Mr. Frederick Augustus Whitney was ordained pastor of the First Church and Society in Brighton. The services were as follows. Introductory Prayer, by Rev. Mr. Newell, of Cambridge. Selections from Scriptures, by Rev. Mr. Weiss of Watertown. Sermon, by Rev. Mr. Putnam, of Roxbury. Ordaining Prayer, by Rev. Mr. Stetson, of Medford. Charge, by Rev. Mr. Lunt, of Quincy. Fellowship of the Churches, by Rev. Mr. Ellis, of Charlestown. Address to the Society, by Rev. Mr. Robbins of Boston. Concluding Prayer, by Rev. Mr. Ware, of West Cambridge.

Ordination services are usually interesting, and it is common to speak of them in terms of commendation; but we would not be understood as using mere words of course, when we say that these at Brighton were excellent. We mean that in our judgment they really were so. In has seldom been our good fortune to listen to ordination services more instructive, suggestive, impressive. There was a distinct and marked individuality in each performance, showing the action of a free and independent mind; yet a general harmony of the spirit and purpose pervading and binding them together as a common whole, showing that each speaker had drank at the same fountain of living waters. They were a beautiful commentary and illustration of the truth set forth in the sermon, 'the largness, the comprehensiveness of Christianity.' Mr. Putnam's text was from 1 Cor. iii. 21, 22, 23, 'For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's;' from which appropriate and beautiful passage he aimed to show that there is nothing small, mean, narrow, bigotted, sectarian in Christianity; it is broad—broad in its object, broad in it means, broad in its fellowship and sympathies. The day was fine, a large council, and a large audience assembled, all of whom listened with deep attention. We congratulate our brother and his society on the happy auspices under which their union has been solemnized. May it be the commencement of a long and eminently useful and successful ministry.

For the Register.

LETTER FROM BELVIDERE, ILL.

Messrs. Editors:—About ten days ago, I started upon my way to Geneva, in order to be present at the dedication of Mr. Conant's new Church. I feel assured of your interest in all which concerns our infant cause in this State, and shall therefore give an account of my excursion for your paper. It was a cold day when we left Belvidere, and the winds as they whistled over the bleak prairie, seemed to chill the very blood. The scene looked desolate enough;—nought to be discovered as far as the eye could reach, but the dreary level prairie, for miles around, burnt over by the autumnal fires. We rode a long, wearisome distance, without seeing a human being, a house, or even a bush, to relieve the monotony of the scene. At last, coming to a log cabin, we found warmth and comfort under its hospitable roof. I have never seen so widely diffused hospitality as here; every house is the traveller's home, and in all he is welcome. We were travelling the greater portion of four days, stopped often and shared the plenteous repast offered us, yet no charge was in any instance made. Replies to the numerous questions asked were alone expected. No one can be reserved and hope at the same time to be popular here. Elder Walworth distributed many of our tracts which were received with gladness. We were obliged to ford many little streams, where eastern travellers would have required a bridge and endured many inconveniences peculiar to a new country. Upon the evening of the first day, we were made welcome to the cabin of a worthy Christian brother, Elder Roberts. It was deemed advisable to hold a meeting; and though no previous notice had been given and the population was scattered, the news of our arrival soon assembled thirty persons. So rarely do many of our friends in these sparse settlements hear the Gospel, that no little satisfaction attends the arrival of one willing to preach. Indeed, there are many inquiring, free spirits, who long for religion, pure and undefiled, who will not listen to those fettered with a creed, or preaching calvinistic dogmas; men who are longing to hear our views, and ready to embrace our reasonable faith. Several were there, who remarked that for *six years* they had attended *no religious meeting whatever;* who, weary of mysteries and the errors of professed friends of Jesus, had almost been tempted to believe there was no reality in religious hope. I am firmly of the opinion that nothing so surely saves men from infidelity as the hearing and reading of the truths we hold. Here, in this humble log cabin, were gathered men, anxious to hear of Christ and learn the way of salvation. I preached, and seldom have been more moved than when gazing upon the eager countenances of my auditors. At the East, we call a sermon one hour or more in length, wearisome; but here, where few religious opportunities are enjoyed, a shorter discourse would leave the audience unsatisfied. I have, too, found it better to throw aside all notes when speaking; the tastes, habits, and perhaps prejudices of the people, demand it.

After the sermon, according to custom, I invited a free expression of feeling and of interest in the cause of Christ. Elder Walworth spoke with much earnestness, and the Methodist class-leader testified to the value of such meetings and the worth of the soul. That log cabin and the feelings there expressed, will be long remembered.

We arrived, after various little accidents, at Geneva, where our good friends awaited our coming. The sun shone brightly, and though very cold, a large audience had assembled to be present at the dedication of this new and beautiful temple. It is built of dark stone, is well proportioned, and reflects great credit upon its builders. The interior is plain but neat, and truly may we rejoice that our friends have at last so commodious a house of worship. Mr. Conant is unwearied in his exertions to promote the cause of religious truth; alike beloved by his flock, and respected by all who know him, he is doing great service in the cause of Christ. The Pastor of the society gave an appropriate and clear statement of Unitarian views; such statements are doing much to remove the veil which prejudice, superstition and ignorance have cast about our sentiments. Two original and beautiful hymns were sung, and prayers were offered by Elders Nicholson and Walworth.—The exercises were listened to with breathless attention, and all must have gone away feeling new life, new hope. The society is gaining in strength both spiritual and temporal. How can it be otherwise when their Pastor is thus earnest and faithful. We assure you that the warm and liberal friends in Mr. Putnam's society and elsewhere, who have aided this infant society, were not forgotten. Could they see the joy they have diffused, could they witness the exchange from a cold and comfortless room to this commodious temple, and yet better, could they hear the heartfelt thanks of those they have aided, their reward would truly be great.

Rev. Mr. Harrington of Chicago, preached an earnest and noble discourse in the afternoon.—The whole audience seemed to listen eagerly to his words, full of life and truth as they were.—It is pleasing to learn that his society is on the increase, and that much of religious interest seems awakened in their midst. May they go on prospering and to prosper.

In the evening we held a conference meeting. Addresses were made by Messrs. Conant, Harrington, Walworth, Nicholson and the writer. It was indeed good for us to be there, and an impression was made upon my mind which is pleasing in the remembrance, and which time cannot efface.

But my limits warn me to close. I could find much to say, did opportunity permit, of the faithful labors of Elder Walworth. He is doing much to advance liberal Christianity; richly does he deserve encouragement and support.

All our missionaries seem to labor with untiring devotion. God grant that they may be sustained, and that new laborers may soon be sent to their aid.

Very truly yours,

ARTHUR B. FULLER.

Belvidere, (Ill.) Feb. 3d, 1844.

For the Register.

JUSTICE OF GOD.

Much, very much, has been written and said upon the justice of God, as displayed towards man; and almost all classes of Christians, have even gone so far, as to exalt it above all the other attributes of his nature; above His power, wisdom and goodness.

It seems very extraordinary that so much stress should be laid upon this particular branch of God's government, when in reality, it is not an attribute of his nature, but arises from a display of the attributes in his providential dealings towards his creatures, being a relative term.

As employed by man, in his intercourse with his fellow man, its meaning depends very much upon his education and habits of thinking; what is justice in one country is not justice in another; in some countries life is taken for almost all crimes; in others but few are punished with death, and some people think that the blood of man is saved, and that no government has a right to pass laws to take the life of any person for any crime; it would be injustice. It was once justice to burn people for heresy; it was once justice to burn witches and hang Quakers; it is therefore a very convertible term in its application. In general, it means that people should be treated according to their deserts; but how much they deserve, depends upon those who judge. Now, that we, fallible, short sighted mortals, should undertake to say how God should treat his erring children in the world to come, under his justice; and more, that his justice ties him so that he cannot even exercise mercy, or his attribute of goodness without assistance, is assuming that which no man ought to say.

The idea, that man, all men, must have been eternally miserable, if the second person of the Trinity, had not stepped in and satisfied the Father's justice, and liberated him from his dilemma, would appear to common sense, perfectly ridiculous, if it had not been sanctioned by high theological authorities, and worked into the common belief, by all the metaphysics at their command. This class of Christians have placed the infinite God in a very peculiar situation by perverting the real meaning of the term *justice*, as exercised by Him towards his creatures.

Justice with God, as I understand it, is not revenge, or punishment as an end, but as a means of reformation, for the good of his creatures; but they have considered him merely as an avenger, retaliating upon their iniquities, without any farther end in view.

This I consider as the essence of the spirit of revenge, which Jesus totally condemned. This spirit of revenge, the most horrid of all spirits wants to be looked at. I call it most horrid, though nothing is so sweet to the natural heart, nothing so thoroughly engrafted on it, as this spirit. It was implanted, unquestionably, for very good and useful purposes.

In the early ages of the world, when every man stood on his own defence, and all were liable to be exterminated at any time, as man is a blood-thirsty animal, the first law of nature, self-defence, required the essence of revenge. Under the Jewish dispensation, after man had formed societies, and united for defence, this spirit of revenge was regulated and modified and restrained; but when Jesus came, in the fulness of time, the exercise of this passion, was by him absolutely forbidden, in all cases and circumstances whatever.

Now if God through Jesus, has forbidden it in man, on account of its horrid nature and consequences, is it to be supposed, he will make it his own rule of judgment at the great day of account? Clothe himself with a garb which he considers it horrible in man to wear? The faith that is saving, works by love; therefore the object of it must be lovely; but such a God, as above described, I think cannot excite that affection in us, if we feel that such is his character. I dare not say that all those who believe in such a God, hate him; but I must say for myself, that such a Being, a Being who ties himself up by his justice, so that he cannot exercise his most endearing and glorious attribute, goodness, without another person stepping in and satisfying it, cannot attract my love. Would that people might only exercise their common sense in religion as they do in other matters that concern them.—May we, who have been enabled to see God in a different, and, as we think, a better light, and therefore know him better, strive to render him a better service.

E. D.

For the Register.

SHORT SERMON. NO. III.

'This we commanded you, that if any would not work, neither should he eat,' 2 Thes. iii. 10.

Can any one admire that the benevolent apostle should solemnly enjoin this rule of conduct, towards all who are able to work; when we consider the accumulated evils inflicted upon society by a class of persons who infest our cities, villages and public houses, corrupting the youth, practising excesses, scoffing at morals and religion, disturbing the quiet and sanctity of the Sabbath, preparing themselves and others for the prison, penitentiary, or almshouse, and 'working not all!' Much less can we be surprised, when we reflect upon the numerous blessings, moral and physical, which have been conferred on the community by human industry, and the performance of 'every good work.' Taking man as he is, it is passing strange that labor should be esteemed an evil, as it is, by the savage, the barbarian, and by too many who would be thought Christians. There are two great branches of work; one belonging to the mind, and the other to the body. These, produce bread and pleasure for the outer and the inner man, and therefore must not be omitted, on pain of having our wants come upon us 'like an armed man.' To be fully impressed with the mischievous tendency of idleness, let us suppose all labor of body and mind to cease; and then note the effects; the useful arts, forgotten; the hopes of religion, blighted; the hedge of the fruitful vineyard, broken down; the city, fallen into decay; commerce, perished; the cattle on a thousand hills, famished; and the whole earth overspread with desolation and famine. Every slothful, idle person, contributes his share to this overwhelming calamity; and does not this justify his punishment, not to *eat* the fruit of other's labor! But from this heart-sickening scene of idleness, desolation, and despair, let us turn away.

Why should we expect or desire to live without work; work of the hands, and effort of the intellect and heart, seeing all we have and enjoy, is the work of some one? Our souls, bodies, senses, are all the work of God; so are the heavens, the earth, the seas and rivers; the hills and vallies, the air and light. The fertile and cultivated fields, cities, high-ways, dwellings, temples of worship; these, with all implements, instruments, and means of protection are the works of men. Think of those active and energetic minds which have invented and established the useful and ornamental sciences; given us the aid of mechanics; the elements, the winds and seas, rivers and steam; taught us to traverse the ocean, bring up from the deep its treasures, and to extract from the earth its riches; yes, think of those gifted minds which have bestowed on us the laws and benefits of commerce, the science and security of government, and the light, consolation, and hope of religion; nay, more, as you view the provisions to gratify the appetite, spread out upon the table of the whole earth, to satisfy the desire of every living thing; as you look over the wardrobe of the world, and linger beside the splendid monuments of art and of improvement, which astonish and delight the beholder with their grandeur and benevolence; remember those *hands* that *toiled* to procure and rear them, and solemnly resolve within yourselves to be henceforth, in your respective vocations, the diligent workers together with God, and with those noble minds and faithful hands, who have coinerred such rich and lasting blessings on the human race; shunning forever the course of those 'that work not at all,' and the evils they induce upon themselves and their fellow men.

It is the true honor of man, though in an humble sphere, to be an imitator of Him who worketh all things after the counsel of his own will; to be the follower of Christ, who finished the great work of human redemption, and 'went about doing good;' to be thus, the artificer of his own good name, and to cast in his mite into the treasury of universal happiness. Therefore, away with the vile maxim, 'there is but a penny for us, work or play; and he that plays, gets it.' Away with the infinite folly of supposing, with some modern reformers, that man was made, not to labor, but to eat what the earth produces spontaneously; and away too, with all objections to a proper division of labor, and with the impracticable notion of each man's performing his equal share of manual toil. Christianity is the great patron of industry in the development of the full powers of the human body, mind, and heart, for our own benefit, that of the world, and for the glory of God. Consider, brethren, what remains to be done by strong and skilful hands, by vigorous and cultivated minds, under the direction of devout and benevolent affections, to remedy the woes of the earth, and fill it with the peace and plenty of the Lord, and with the joys of salvation, in Christ Jesus. And let Rulers and the wealthy encourage industry, parents train up their children to some lawful and useful calling, and the philanthropist remember that, to those who are able to work, the best charity is employment. Then will a new era open upon the Church and the world; and men find the highest pleasure in working that which is good.

Country Preacher.

A GLANCE AT OUR HISTORY, PROSPECTS AND DUTIES.

A Thanksgiving Discourse preached in the South Congregational Church, Lowell, Nov. 30th, 1843. By Henry A. Miles, Pastor of the South Congregational Society, Lowell: Printed by Stearns and Taylor, 1844.

This sermon was preached last Thanksgiving day, and was an appropriate use of that occasion. Its title describes its character. It is but a 'glance' at the subjects of which it treats. This was all that could be done in the time usually allowed to a sermon. Even in this brief space, the writer has brought forward many interesting and important facts and valuable suggestions. To the philanthropist and the moralist, to any one who contemplates the evils of Society, their causes and their remedy, every thing connected with Lowell, its history, condition and prospects, is so interesting that we wish the writer could have gone more fully and thoroughly into his subject. He has done however, all that could well be done in a sermon on Thanksgiving day. His discourse is eminently calculated to deepen the sentiment of gratitude, and awaken that of responsibility, in the minds of his hearers, and will be read with interest by every one who desires that the Manchester of America may not become a counterpart of the Manchester of England.

Lowell has been fortunate, also, in that correct moral tone which was here early given to public opinion, and to a great degree through the labors of the early Clergymen of this city. When in some future time the history of our infant city shall be written, it will be falsely written, if much praise be not bestowed upon its first Minister. Coming when its foundations were first laid, and remaining to guide its rapid growth, by his industry, his reverence for sacred things, his freedom from a controversial spirit, his large Sunday School, his interest in education, and his earnest labors for the prosperity of the place, he has stamped an influence here which will long abide. And to the clergy generally of this city much is due for their harmonious union in efforts for the good of this community. Few are the places where sectarian bigotry and strife have had less sway. Minor differences of opinion have been forgotten in a desire to promote Temperance, to circulate the Scriptures, and to make this a virtuous and Christian people. Rarely is the pastoral tie stronger than it is here. The operative, away from her home, finds her best counsellor and friend in her minister. I do not know of an instance where this influence has been abused. It has been employed to guide, enlighten, befriend. And to these united efforts, and to this individual influence of her ministers, does our city owe much of her character for good morals and Christian feeling.

Once more. Lowell was fortunate in its local position. Built upon an unsettled plain it had none of the vices of an old town to begin with. It is remote from the loose population usually found in all sea-port places, and yet it is in easy communication with the great marts of business. In the midst of a large agricultural district, her operatives have been trained up in public schools and virtuous homes. And they are here but for a few years. This is the rare felicity of our position. We have no dependent manufacturing caste. Our entire population of operatives changes every five or six years. Females return to their homes to become intelligent and virtuous wives and mothers. The result is, our standard of morals is not sinking. It is as high as in the best rural districts of the land.

These are some of the causes which have made this city what it is. And truly in no spirit of boasting, but in that other spirit of gratitude which befits this day, we may rejoice that the good Providence of God has overruled these causes to the development of such great success. I know that there is a general prejudice against Lowell as a place of residence, and that a citizen here will hardly be expected to express any enthusiastic affection for the place of his abode. Still if one felt disposed to speak a good word of our city he might make out a very good case. Lowell has demonstrated that a Manufacturing city need not be a place of helpless dependence, abject poverty, abandoned corruption and sin. Lowell makes the Englishman blush, and the Philanthropist weep, for Manchester and Birmingham; and it is Lowell, which by proving what the condition of the operative may be and ought to be, will one day, as we may hope, start a work of reform to put away the misery and vice of those cities. Throughout the civilized world, Lowell is known as a place where the laborer is respected, where he respects himself, where he enjoys the fruit of his labor, humble though it may be, in the spirit of independence, and amidst many of the most endeared privileges of civilized life. Lowell—a city of yesterday—already takes the lead among the cities and towns of our good old Commonwealth in the amount of money she raises for popular education, and in the care she bestows upon public schools. In the best towns of Massachusetts there is not one where the Sunday School is better supported than it is in Lowell—not one where the number of scholars bears so large a proportion to the whole population. Than Lowell not another city can be found on the face of the earth whose population is more industrious, temperate, free from crime, whose streets are more orderly, where the sabbath is better kept, and where in all public gatherings the laws of propriety, decorum, and respectful manners are more universally observed. I may speak from my own personal knowledge of the seven years that I have lived in this city. During this time there has been nothing like a riot or tumult in our streets; on no occasion have I ever seen any acts of violence, committed or threatened; rude and insulting conduct I have never witnessed, and I have seen far less intemperance in this city than in any other place where I have lived. And with all this good character and these good principles to stand by her, Lowell is now putting forth fresh energies. A new career opens before her. No one can now doubt that the manufacturing interest of this counry is settled on a permanent and sure foundation. The recent revival of that interest already touches the springs of our prosperity. The operations of this city will be enlarged, and its population will be increased. Other manufacturing villages are to spring up along the courses of the rivers of New England. These will look to Lowell as a model city. Let her raise the standard high. Throughout our whole land let her influence be felt in giving a character of dignity, manliness, intelligence and virtue, to the American Manufacturing Laborer.

The Keys of the Kingdom of Heaven. A Sermon on the true Church of Christ. By R. C. Waterston. Published by Request. Boston: B. H. Greene.

We are not informed by the title page, where, or when, this sermon was preached, nor by whose request it was published. We presume it was prepared in the regular course of the author's duties as minister of Pitts Street Chapel, and by them requested for publication. This however is a matter of no moment. Whoever reads the sermon will feel that it was worthy to be preached anywhere, and needs to be preached everywhere. It is a brief but forcible statement of the great principles of Christian liberty and toleration, and the true theory of the Church. By a brief survey of Christian history, Mr. Waterston shows that there have been three Theories in regard to the Kingdom of Heaven.

First. Those who believe that that kingdom is connected with the infallibility of a Church.

Second. Those who associate that kingdom with the infallibility of a creed. And

Third. Those who believe that the true kingdom of God consists in an inner spiritual life, which all may acquire, whatever their peculiar views upon speculative opinions. This last theory he unfolds and urges. The following passage is from this portion of the Discourse.

'What then is the key to this kingdom? We have seen that the kingdom itself is a kingdom of holiness. That then may be considered the true key which will most naturally and effectually lead the soul into a holy life; repentance, obedience, prayer, whatever purifies the soul and kindles within it a love of Christ and God. Sin builds a wall between man and his Maker; and that which leads a man to a holy life, unlocks the gates and gives him a free entrance to an everlasting kingdom. Is it asked again, what is the key to this kingdom? We answer, it is not the edicts of popes, nor the assumption of bishops; nor dogmas, nor creeds, nor forms or ceremonies; but it is that state of mind which leads a soul to holiness. It is God's truth operating in the mind, and bringing the mind out of the bondage of sin into spiritual life and light. There may be such an operation of truth, even in connection with edicts and creeds, a truth sufficient to counteract the error. And if the truth can quicken and sanctify, even in connection with false creeds and dogmas, may it not much more quicken, if freed from them?

What, then, we may still ask, is the key to heaven? and where is the church that holds that key? And in answer we may turn to the Savior, the great head of the church, and notice the ground of his remark to Peter. He says he will give Peter the key, and what has Peter avowed, which has led Jesus to this? He has said, 'I believe that thou art the Christ, the Son of the living God.' And Jesus answered and said, 'Upon this rock will I build my church: and I will give unto thee the keys of the kingdom.' Must we not, then, allow that the church which believes with Peter, is a part of the true church? That those who maintain that Jesus is the Son of the living God, and are faithful to that belief, are so firmly established in the truth, that even the powers of hell cannot prevail against them?

There are some who deny the name of Christian to others who profess to be the followers of Jesus. A Trinitarian, it is said, may be a Christian, but a Unitarian cannot be. What then do Unitarians believe? They believe in the Bible as a revelation from God of heavenly truth, able to make men wise unto salvation. They believe, with the inspired Apostle, that Jesus is 'the Christ, the Son of the living God. Flesh and blood hath not revealed it, but our Father who is in heaven.' This truth, so emphatically commended by Jesus himself, is the bulwark of our faith, and the everlasting rock upon which we stand.

Without derogating from the excellence of others, 'we maintain that, building, as we do, our hopes upon the glorious Gospel of the blessed God,' and 'looking unto Christ Jesus as the Author and Finisher of our faith,' we are members of God's kingdom, and, in common with other Christians, hold the golden keys that open its everlasting gates.

Laying aside every device of man, the papers and parchments of councils, and cleaving to the sacred Bible alone; appealing at every step 'to the Law and to the Testimony;' using the powers that God hath imparted to us, as He hath given command; we believe, as we believe we live, that we are true to the great principles of the Reformation and of the Gospel. We can trace, step by step, the history of spiritual liberty, and rejoice with gratitude to God that he hath permitted us the privilege of carrying out the great doctrine which the Reformers so nobly advocated,—the right of private judgment, and holding the Bible alone as a sufficient rule of faith and practice.

Calling 'no man master, save Christ,' 'God hath not given us the spirit of fear, but of power and of love, and of a sound mind.' We see in Jesus 'the glory as of the only begotten of the Father, full of grace and truth.' We feel that we are the servants of the Most High God, and that we cherish the very truths that pervade the Gospel, and that so pre-eminently distinguished Peter that he was chosen by Jesus as the rock of his church, and the bearer of its keys. These are the truths we would inscribe upon our inmost hearts, and publish to all people as the truths of God.'

Christian Mourning—A Discourse deliverrd at the funeral of Rev. Lucius Bolles, D. D., late Secretary of the Boston Board of Foreign Missions, by Daniel Sharp, Pastor of the Charles Street Church, Boston. Boston: Gould, Kendall & Lincoln, 59 Washington Street, 1844.

We have read this discourse with pleasure and profit. It is always good for us to have held up before us, with just and discriminating delineation, the characters of the faithful and devoted, who have entered into rest; and though we had not that personal acquaintance with the late Dr. Bolles, which would authorize us to judge of the justness of this tribute to his memory, we have that confidence in the sincerity and independence of Dr. Sharp, that make us feel assured that in speaking either of the living or the dead, nothing would fall from his lips or his pen but what he believed to be strictly true.

In the interesting account he has given us of the life, character and labors, of the late Secretary of the Baptist Board of Foreign Missions, he has taught us to respect the memory of one, who, though personally unknown to us, and thinking differently upon some points of Christian doctrine, was zealously devoted and eminently useful in that cause, which we gladly believe all have at heart, the spread of the Kingdom of Christ.

Dr. Sharp's text is from John xi. 35, and he very properly precedes his notice of Dr. Bolles with some just and wise remarks upon the characteristics of Christian Mourning. From this portion of the Discourse we select the following passage, because it is beautiful in itself and because it seems to us characteristic of the man:

'I need not say, indeed, that even in the house of death, tears do not always come at our bidding. The removal of those who are gone, may be a happy relief to those who remain. Tears are the dew drops of affection; distilled from the laboratory of the memory, calling up kind words, kind offices to friends, the affectionate consideration and relief of the poor, all blended with a consistent regard for truth, and justice, and discretion, and piety and candor; shedding their mild and steady lustre in the private as well as the public walks of life. When such die, tears come unbidden. If, then, you would not die unhonored and unwept, so live that your departure shall be a real loss to the circle in which you move. We are told that Stephen was full of faith and of the Holy Spirit, and a man of honest report; and when he died, devout men carried him to his grave and made great lamentation over him. So in regard to Dorcas, it was neither youth nor beauty, nor graceful manners nor elegant accomplishments, which filled her chamber with weeping widows; but her good works and alms deeds that she did. When Peter entered the upper chamber where her lifeless form was laid, all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

I freely confess to you, that I would rather, when I am laid low in the grave, have some one in his manhood stand over me and say: 'There lies one who was a real friend to me; he kindly and privately warned me of the dangers of the young; no one knew it, but he aided me in time of need; I owe what I am to him;' or I would rather have some poor widow, with choked utterance telling her children, there is your friend and mine. He visited me in my affliction; he found you, my son, a good employer; and you, my daughter, a happy home in a respectable and virtuous family; I say I would rather that such persons should stand at my grave than have erected over it, the most beautifully sculptured monument of Parian or Italian marble. The heart's broken utterance of the recollections of past kindnesses, and the tears of grateful memory, shed upon the grave, are more valuable, in my estimation, than the costliest cenotaph ever reared.

Let us learn then to fill up life with usefulness, and with doing good to the sick, the poor, the helpless, and those who are apt to be forgotten. Then when we die and are buried, the green sods which cover us may be moistened by the widow's and the orphan's tears.'

CORRECTION. LIST OF EPISCOPALIAN UNITARIANS.

In our notice of Mr. Mason in last week's paper, we referred to a list of Episcopalians whose study of the Scriptures had led them to Unitarian views. As it may interest some of our readers to see this list we publish it below. It might probably be enlarged. We were in error in regard to one point respecting this list. We supposed that the Rev. B. Mardon who prepared this list was himself an Episcopalian; and at first we so stated; on further examination we found this was a mistake. Mr. Mardon is not an Episcopalian, but his list is made out on Episcopal authority; that is, it contains the names of those who have been charged by Episcopalian writers with being Unitarian in their views. A portion of our edition had been struck off when we discovered this mistake; we stopped the press and corrected the error. We publish the correction in the whole of this edition, that none of our readers may be led into error. For 8000 pounds read 800—near the bottom of the second column, on the second page of our last.

[Rev. B. Mardon annexed to his Letter to the Hon. and Rev. B. W. Noel, a "*List of Clergymen* of the Established Church of England, whose careful, conscientious study of the Sacred Oracles conducted them to Unitarianism." That list is here inserted, with several additional names which he has since met with.]

Rev. Daniel Whitby, D. D., Chanter (*Chantor*) of the Church of Sarum.

Rev. William Whiston, M. A., some time Professor of the Mathematics in the University of Cambridge.

Rev. Samuel Clarke, D. D., Rector of St. James's, Westminister.

Rev. Benjamin Hoadley (*Hoadly*), D. D., Bishop of Winchester.

Rev. Robert Clayton, D. D., Bishop of Clogher.

Rev. W. Hopkins, Vicar of Bolney, and Master of the Grammar School of Cuckfield, Sussex.

Rev. Henry Taylor, Vicar of Portsmouth, author of "The Apology of Benjamin Ben Mordecai,' &c.

Rev. William Robertson, D. D., Rector of Ravelly and Kilravels, Ireland.

Rev. Edmund Law, D D., Bishop of Carlisle.

Rev. Edmund (*Edward*) Evanson, M. A., Emanuel College, Vicar of Tewkesbury.

Rev. Theophilus Lindsey, M. A., Vicar of Catterick.

Rev. John Jebb, M. D., F. R. S., Rector of Homersfield, and Vicar of Flixon.

Rev. William Manning, Rector of Diss, Norfolk.

Rev. William Chambers, D. D., Rector of A church, near Oundle, Northamptonshire, formerly of St. John's College, Cambridge, with Mr. Lindsey.

Rev. John Disney, D. D., F. S. A., Vicar of Swinderby.

Rev. Robert Tyrwhitt, M. A., Fellow of Jesus College, and Founder of the Hebrew Scholarships, Cambridge.

Rev. J. Jackson, B. A., refused M. A. by the University on account of his Antitrinitarianism.

Rev. Arthur Ashley Sykes, D. D., Rector of Panton, and Vicar of Swinerby. (*He was successively Vicar of Godmersham, Kent, Rector of Dry-Drayton, near Cambridge, and Rector of Rayleigh, in Essex. Late in life, he was advanced to the Deanery of St. Burien, in Cornwall, and collated to a Prebend in the Church of Winchester.*)

Rev. John Jortin, D. D., Rector of St. Dunstan's in the East.

Rev. Henry Maty, of the British Museum.

Rev. Gilbert Wakefield, B. A. Fellow of Jesus College.

Rev. William Frend, M. A. Fellow and Tutor of Jesus College (*Cambridge*), Vicar of Long Stanton, (?) Cambridgeshire.

Rev. Richard Elliott, B. A., of Bennett (*Benet*) College.

Rev. ——— Vicars, Ireland, author of 'Basanistes."

Rev. George Rogers, Rector of Sproughton, Suffolk.

Rev. William Lord, Rector of Northiam, Sussex.

Rev. Owen Manning, B. D. Prebendary of Lincoln.

Rev. John Dalton, D. D., (*Vicar of*) Carisbrook, Isle of Wight.

Rev. Samuel Parr, D. D.

Rev. ——— Charlesworth, Ossington, Nottinghamshire.

Rev. Nathaniel Bristed, M. A., Rector of St. Ann's, Lewes, and of Slaughan, Sussex.

Rev. Benjamin Dawson, LL. D., Burgh, Suffolk.

Rev. Charles Toogood, Curate of Ashill.

Rev. Theopilus Houlbrooke, LL. B., F. R. S.

Rev. William Newcome, D. D., Archbishop of Armagh.

Rev. Francis Stone, M. A., F. S. A., Rector of Cold Norton, Essex.

Rev. E. Harris (*Harries*), Cambridge, (*Rector of Hanwood, near*) Shrewsbury.

Rev. Thomas Fishe (*Fyshe*) Palmer, S. T. B., Fellow of Queen's College, Cambridge.

Rev. Theopilus Browne, Fellow and Tutor of Peter House (*Cambridge.*)

Rev. James Lambert, M. A., Senior Fellow of Trinity College, Cambridge.

Rev. Robert Edward Garnham, M. A., Fellow of Trinity College: Master of the Free Grammar School, Bury; and Rector of Nowton and Hargrave, Suffolk.

Rev. Stephen Weaver Browne, B. A., Pembroke College, Cambridge. (*He seems to have returned before his death, in 1832, to the communion of the Church of England.*)

Rev. John Hammond, Fellow of Queen's College (*Cambridge.*)

Rev. Christopher Wyvill, LL. B., Queen's College (*Cambridge.*)

Rev. John Law, D. D., Bishop of Elphin.

Rev. S. C. Fripp, B. A., Queen's College, Cambridge.

Rev. George Armstrong, B. A., T. C. D., now of Bristol, formerly incumbent of Bangor, in the Diocese of Down and Connor.

Rev. R. Gibson, of Cambridge, now of Bristol.

For the Register.

FORBEARANCE.

Messrs. Editors,—There has been a question on this subject in my own mind, which I would submit to your consideration and that of your correspondents, hoping some one will enlarge upon it to edification. I have said there has been a question, but it has not always been a question, for it has at times been decided in my own mind: though at variance *perhaps* with the spirit of Scripture, (is it so?) that there is a point *beyond which forbearance is no longer a virtue;* and this I was pleased to see was the opinion of one other individual, by the existing controversy between the Rev. gentlemen, Wainwright and Potts, in the following remark of the latter; 'there is a time when forbearance should have an end;' how much latitude may be applied to the remark may be differently decided. However, the point is this, is there such a time, and *when* is it?

It may seem a question of small moment to some, or one which the circumstances of the case itself would decide, or one to be decided on the negative ground of unending forbearance; (there may be a line between this and forgiveness, however.) I think it not always of small moment, but regard it as being often a question of consequence to individuals, to families, communities and nations; for injuries and wrongs are of frequent occurrence between each and all of them; and the humble and devout heart would wish to know how to meet them in the spirit of Christ. True, we are not without Bible guide and authority, but Scripture is differently explained and defined, and has its qualifying parts; and will not always, to the very letter, apply itself to the cases of individuals.

I will state one to elucidate my ideas which may seem otherwise dark, or be mistaken. One individual wrongs another, the wrong, if not flagrant, is flagitious and aggravated; he is not openly his enemy, he dare not be so for his own interest; he is forgiven; he wrongs and abuses him again, and is forgiven; yea, not only 'till seven times,' but even, as Scripture enjoins, 'until seventy times seven;' and still the injuries are continued, and the individual forbears still, and forgives, or overlooks, in friendship; and they are thus continued, until he is convinced that his own forbearance, which has concealed the wrong from the world, whose only judgment his enemy *appears* to fear, has constantly excited it, by its having been received, (or affected so to be received) as a passive admission, or concession that no wrong was done. This is common in the world's transactions.

What then? Is there a point where forbearance should end? and is such the point? Here is a difficulty that not only individuals but communities and nations may consider, involving the question even of *war or no war;* though to read this long exciting subject I did not aim. Your remarks will be interesting to many others as well as myself, if you can make the way clear.

J. E. L.

Wamesit Cottage, Lowell, }
Feb. 18th, 1844. }

NEW PUBLICATIONS.

A Grammar of the Greek Language, Part First. A Practical Grammar of the Attic and Common Dialects, with the Elements of General Grammar. By Alpheus Crosby, Professor of the Greek Language and Literature in Dartmouth College. Boston: 1844. 8vo. pp. 488.

A Narrative of the Expedition of Cyrus the Younger, and of the retreat of the Ten Thousand. By Xenophon of Athens, Edited by Alpheus Crosby, &c., 8vo pp. 282.

The simplification and perfection of the means for attaining an accurate knowledge of the classics, and for making their study attractive, is a work in which our country has done a great and successful part. Prof. Crosby in these two volumes has laboriously contributed his portion, and has performed a task the difficulty of which does not all appear. On the first sight of his Grammar we were troubled by its elaborateness and apparent perplexity, a feature which the book wears from its union on the one hand of philosophical and practical principles, and on the other of the rules of general Grammar, with those of the Greek Grammar. The author confines himself in this part of his work to the Attic and Common Dialects, i. e., to the Common Greek. He proposes in another volume to apply the same principles to the forms and constructions of the other dialects.

The Edition of the Anabasis is beautifully printed on a fair page. Subjoined is an Index of citations made in the Editor's Grammar.

MINISTRY AT LARGE.—LADIES' FAIR.

The Ladies of the Rev. Mr. Young's Church, in this city, held a Fair last week, at the house of Benjamin Loring, Esq., in Summer street, in aid of the Ministry at Large in Boston, which was crowned with unprecedented success. The net receipts, after deducting all expenses, amounted to twenty-two hundred and fifty dollars, a result which must be highly gratifying to the ladies engaged in the Fair, as it is honorable to their enterprise and benevolence. The amount thus raised, is in addition to the annual subscription of five hundred dollars paid on the first of January by Mr. Young's Society for the same object. This speaks well for the Christian zeal and liberality of that congregation, which has always been among the foremost in contributing to every good object.

☞ Rev. T. W. Parkhurst was installed on the 4th inst., as pastor of the Baptist Society in West Dedham; Sermon by Rev. Mr. Colver.

Rev. Mr. Perkins, for some time past minister of a Baptist Society in New York city has resigned his charge, on

OBITUARIES.

HENRY G. WILEY, M. D.

Died in this city Feb. 4, 1844, HENRY G. WILEY, M. D., aged 29.

The subject of this brief notice, was born in Lynn, in this state; was graduated at Brown University, and received the degree of M. D. at Harvard in 1836. Since that time he has been a resident of this city, engaged in the duties of his profession. His was a short career, but an honorable one. It is meet that we pay a tribute, small though it be, to his memory.

From boyhood he was marked for his integrity and his regard for truth. He scorned a mean action, and treachery never lurked in his breast. As a man, the striking features of his character were a strong love of justice, an open and frank expression of his honest sentiments, an honorable deportment towards not only his professional brethren, but towards all in every relation of life. What he said he meant: What he spoke he felt. Deceit had no dwelling in his bosom: Guile escaped not from his lips.—Whoever knew him, knew he could rely upon his word: the value of his promise no gold could enhance. In his professional duties he was ever faithful and prompt; earnest in his endeavors to alleviate pain, to mitigate the pangs of disease, and, where art is confessedly powerless to cure, to sooth the anguish of death. Though but a few years engaged in the toilsome duties of his profession, there will now be many a one, who, when assailed by disease, will miss that kind voice, and gentle manner, that assiduity to relieve all wants; that sympathy that felt for all woes. No sufferer left him unheeded; no sound of distress fell listless on his ear. For suffering man, in whatever condition of life, he felt deeply, and considered no exertion too great to alleviate, to console, to cure. He fell, like a faithful soldier, at his post of duty. In the prime of life; in the midst of numerous avocations; honored and esteemed by all who knew him, he died a martyr to professional zeal.—Painful yet ennobling thought!

But there is yet one more trait in his character to be noticed,—his firm religious faith. Educated by a fond and pious mother, in the principles of virtue and religion, he clung to those principles through life. As, however, he advanced in life, the theological opinions, formed by his early education, became changed. He gradually embraced more liberal doctrines.—The nature of his studies, his more extended intercourse with his fellows, his observation of man in his various relations—all conspired to give him more enlarged views and more liberal thoughts. A striking instance of parental attachment, and an evidence of his freedom from all sectarian bigotry is this, that to gratify either the expressed or implied wishes of his mother he had attended worship regularly at the Harvard Street Church, (Baptist,) though it was well known to very many of his friends who attend that Church, that he was not a believer in what are termed 'Orthodox doctrines.' To a very near and dear friend and relative, some months previous to his illness, he expressed the painful situation in which he felt himself placed. A desire, on the one hand, to gratify what he knew was the wish of a fond mother, and on the other, to *fulfil that duty* which he felt he owed to himself and his unbiassed convictions. What course he would have pursued, had he lived, admits of no doubt. To those about him in his last, trying illness, he expressed the firmest faith in the existence of a Supreme Being, as a Father of Infinite Love, in the immortality of the soul, and in the love of Christ. 'For me,' said he, 'the future has no gloom.' Having resolved what course he deemed it his duty to pursue, should he be permitted to live, he requested an interview, as a manifestation of such a resolution, with the Reverend gentleman who has charge of the South Congregational Church. That interview was, at his own desire, subsequently repeated; and the same gentleman was requested to officiate at his funeral services.—Could there be a clearer expression of his faith? Can we ask for stronger evidence of his belief in his last moments? He looked seriously, but calmly, upon death. He had no fears, no misgivings. The virtues he had practised, the faith he had cherished, in silence and humility, supported him in his last hour. His was a most painful disease, but he bore it patiently, without a murmur; for he knew that his sufferings would soon be ended; and he believed that then there would be opened to him a state of being where there is no suffering, nor sickness, nor death. He has passed from among us: we shall see him no more. Darkness is about our path, but brightness illumines his course. All that is left us is to cherish his memory, to practise the virtues he practised, to hold firm to the faith he adopted, patiently to wait God's time, and then when the summons comes, resignedly to lay ourselves down to die, looking forward to a happy reunion in some brighter and purer sphere.

D.

HON. JOHN LOCKE DOGGETT.

Died, on Monday night, the 8th inst., at his residence in Jacksonville, the Hon. JOHN LOCKE DOGGETT; for nearly the whole of the last twenty years presiding Judge of the county court of Duval County. Judge Doggett was a native of Massachusetts, and one of the earliest emigrants to Florida, after the change of flags. He was, by profession, a Lawyer, and was a man of much intelligence and worth of character. Such was the high estimation in which he was held by his fellow citizens and the government of the country, that he was, almost without interruption, the incumbent at their hands, of some office of trust and importance. He was the senior county Judge in the Territory, having been appointed to that office for his county, in 1824, and held it to the day of his death. He was also repeatedly a representative of his county, in the Legislative council of the Territory, of which he was at one period, its efficient president. In years, Judge D. was scarce past his prime, and his demise, therefore, cannot but be considered premature,—and in view of his capacity for continued usefulness to the community, may be looked upon as a public calamity. This feeble tribute to his memory is offered by one who has known him intimately since the year 1823, and who begs leave to tender to the bereaved family his sincere sympathy in this their season of deep affliction.

G.

[St. Augustine News.

HAPPINESS. An eminent modern writer beautifully says:—The foundation of domestic happiness is faith in the virtue of woman. The foundation of political happiness—a confidence in the integrity of man. The foundation of all happiness, temporal and external—reliance on the goodness of God.

WHAT IS LIBERTY! The Richmond Whig gives the following extraordinary statement of facts. Such a statement would not have been made in a leading public print of that state, without contradiction, unless it were true.

LAWS AGAINST FREE NEGROES. Some time during the last summer, a colored girl, born free, only 14 years old, and a resident of the adjoining town of Manchester, paid a visit to a friend in this city. Either through choice or necessity, she remained all night on this side of the river, without, however, the smallest intention of becoming a resident. During the night she was arrested by the police, and not having her free papers, was lodged in jail. Being perfectly ignorant of the law, and having no one to counsel or advise her, the unfortunate creature was detained in jail 45 days, and then, by order of court, sold for jail fees! She was sold for the period of forty-five years, to pay the sum of $15—was purchased by a negro trader, and carried into captivity in a strange land, where she was sold again. We are informed that she is, if alive, at this moment, in Louisiana. We do not recollect any case of oppression of the helpless, that ever wrought more powerfully on our feelings.

Are not such proceedings, and the laws under which they are acted, a burlesque on all our pretensions to the love of equal rights and liberty? They are at least a direct violation of the Constitution of the United States.

ARTICLE IV. SECTION 1. The citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States.

We commend to the attention of our readers the following remarks on the whole subject, by the Hartford Courant.

'A law which permits such enormities is unworthy of a place in the Statute book of any nation It is utter and heathenish barbarity. Nor can we see how any Legislators who profess to be governed by the principles ordinarily recognized among the civilized parts of the world, suffer an opportunity to pass, without tearing the debasing, unnatural thing from their code of laws. That a State, which claims to have been the birth place of the author of the *Declaration of Independence*, should see such things occurring within her own limits—authorized by her own Statutes, and not be ashamed to raise her head among the enlightened and christianized States of the earth, is passing strange. No nation, savage, barbarous or what not, can have a blacker system of public injustice than one which permits and authorizes such outrages as are detailed in the foregoing instance. It is rank injustice, oppression, tyranny. Is there not justice enough, chivalry enough in Virginia, to sweep away this badge of barbarity! We have hopes that such things are not always to exist in a land calling itself free—among a people who are, on every fourth of July, boasting in the ears of all the world that they are independent. It is a blight and a scourge to the spirit of liberty among us, to know that such things exist in our country, while we call ourselves a Christian people.

Our legislators will no doubt be astonished to learn, that this glaring oppression of a poor and helpless fellow-creature, was strictly legal.—Not a form of law was neglected throughout the whole proceeding. The girl had not her free papers; she was therefore legally liable to arrest—she had no friend to interfere in her behalf; and, of course, had no opportunity to prove her free birth—she had no money to pay her jail fees; and therefore, it was strictly within the letter of the law to sell her. It is probable that she would not have brought the amount of her expenses, had she been sold for a less period than she was; consequently it was necessary to sell her as she was. It is to the Statue book alone, that we are to look for a justification of this enormous injustice.

MASSACHUSETTS STATE PRISON. From the late reports presented to our Legislature, in regard to the condition of the prison and its inmates, it appears, that the whole number of convicts remaining in Prison on the 1st of Oct. last, was 265, of whom 97 were received during the year. In the same time 2 convicts died, and one escaped, and 84 were discharged by the expiration of their sentences, and 32 for other causes.

The pecuniary affairs of the prison are represented as in a very embarrassed state. Large losses having been sustained through the agents at New Orleans, and the Phœnix Bank.

SIMULTANEOUS ELECTION OF PRESIDENTIAL ELECTORS. We commend to the serious attention of our readers the suggestion in the following paragraph, from the Boston Daily Advertiser. The question of simultaneous elections has an important moral bearing inasmuch as it would restrict the duration of our fierce political contests, and lessen the causes of mutual reproach and alienation among differing political parties.

We were happy to see some weeks since that a member of the National House of Representatives, Mr. Duncan of Ohio, we believe, had introduced a bill to provide for holding the Presidential Elections on the same day throughout the Union. We hope that this measure, although it seems to have been since neglected, will not be utterly forgotten at Washington, and that Congress will not adjourn without adopting this very reasonable measure. It is one upon the propriety of which there can be no difference of opinion, and which will work no hardship to anybody, and although it is indeed one of secondary importance, its adoption will do much to preserve the purity of our elections. The present system—or rather want of system—seems almost to invite those of our inhabitants who are moving from place to place to vote twice or oftener, and the result has been notoriously in some cases a perversion of the true expression of the will of the people.—Farther than this, the excited interests of the people of one section of the country, where no elections of their own are immediately pending, draws their attention to those elsewhere, and the political contests of each separate State being fought out in all of them, electioneering politics are made to occupy the public mind during a large part of the year.—Much of this would be saved by the measure proposed, and we trust that so harmless and so advantageous a plan will find the share of attention in deserves.

THE REPLY OF THE JUDGES OF THE COURT OF COMMON PLEAS. The following is the very dignified reply made by the Judges of the Court of Common Pleas to a communication from a Committee of the Senate, the purport of which will be seen from the answer. The Committee was appointed, and the inquiries made, doubtless, without any intention to ask unnecessary or impertinent questions, but the course taken by the Judges will commend itself to the whole community. [Daily Adv.

BOSTON, Feb. 9, 1844.

Hon. JOHN C. PARK:—

SIR—We acknowledge the receipt of your communication of the 7th inst., propounding certain interrogatories to us in relation to our duties as Judges of the Court of Common Pleas.

These interrogatories we respectfully decline to answer. The avowed object in proposing them is 'to obtain a basis of facts upon which a true estimate may be formed of the adequacy of the present compensation,' and we prefer that the desired information should be obtained from other sources, accessible to every one.

We feel too much respect for the station we occupy, to be willing to expose ourselves, in the estimation of any one, to the imputation of making a case for the favorable interposition of the Legislature, or to do any thing which may seem to give to a question deeply affecting the interests of the Commonwealth, a merely personal and more limited character.

As we were together in the discharge of our judicial duties, when we received your communication, we find it convenient to ourselves to unite in our reply; and we trust this course will be considered as respectful and agreeable to the Committee and to the Honorable Senate, as separate replies from each of us. We are sir, with much respect,

Your obedient servants,
J. M. WILLIAMS,
D. CUMMINS,
C. H. WARREN,
CHARLES ALLEN,
PLINY MERRICK.

FOREIGN INTELLIGENCE.

ARRIVAL OF THE HIBERNIA.

This steamer arrived here at half-past seven, Monday morning, from Liverpool, which she left on the 4th inst., making her passage in 13 1-2 days. She brought from Liverpool 81 passengers.

There had been immense sales of cotton and an advance in prices.

Mr. Everett is corresponding with Lord Stanley, the Colonial Secretary, upon the Oregon Territory question. The American Minister has had several interviews with his Lordship at the Colonial office.

The trial of the famous Mrs. Gilmour, at Edinburg, had resulted in her acquittal.

The report of the death of Madame Catalani is contradicted. By the last accounts she was at her villa in Florence, in good health.

The number of passengers who went through the Thames Tunnel in one week near the close of January, was 26,938.

The English papers mention the death of *Sir Francis Bardett*, who has figured conspicuously in the political history of Great Britain during the last half century.

England continues to be infested by villains who destroy by burning at night. Large amounts of property have been recently destroyed by fire in the following places:—Eastry, Great Barford, Bedminster, St. Ives, Daventry, Nottingham, Dunstable, Telmersham, Sicaford, Manuden, Harlow, Cowland, Weldon, Ipswich, Polsted, Battisford.

Mr. Davis, who formerly acted as successor for a short time to the late Lord Napier in China, has been appointed by the government to relieve Sir Henry Pottinger as the Queen's representative and Governor of Hong Kong.

The steam plough has been introduced in Scotland for ploughing in morasses and boggy land, where horses cannot be employed.

The Anti-League movement is gaining strength. Lord Morpeth has said that if a low fixed duty on corn is not adopted in a year from the present time, he will become a total repealer.

A memorial has been addressed to Sir Robert Peel by the American Chamber of Commerce at Liverpool, praying for a reduction of the duty on tobacco, and stating the advantage which would accrue both to the revenue and to commerce by such a measure. Tables are given to show the increase of consumption during the imposition of a low duty, and that to such a degree as to render the source of revenue more productive.

The last of the Stuarts still lives at Tweedmouth, having completed his 115th year at Christmas, 1843.

Letters from Odessa of the 18th of December, mention a singular phenomon, namely, that the sea had withdrawn nearly a wert (two-thirds of a mile) from the coast, and that all the ships that are in the two harbors are left on dry land.

Orders have been issued from St. Petersburg to increase the army operations in the Caucasus to 60,000.

According to the last advices from Palermo, the explosion of Mount Etna had caused great calamities. Fourteen persons have lost their lives by it, including some foreigners, who had been attracted by so grand a sight.

LIVERPOOL, Feb. 4. Business still wears a smiling face. Money is abundant, trade is brisk, the markets are buoyant, and the great hives of industry in the north are alive with activity. During the last week, the price of Consols touched a rate higher than they have reached since 1837; all descriptions of Railway Stock are rising in value; the Liverpool Cotton market, owing to the apprehension of a short crop, is in a state of feverish excitement; the freights to the United States and to India are improving, and a feeling of confidence prevails, which betokens the improvement to be rather permanent than transitory. The improvement in business generally, during the last twelve months, has been gradual and steady, and those acute barometers of feeling—the public securities and the markets,—exhibit, at the beginning of the present year, a marked improvement over the corresponding period of 1843.

TRADE AND COMMERCE. Our export trade with the United States increased to a considerable extent last year; more so than the most sanguine could have anticipated. The increase in packages was nearly 50 per cent. over those of 1842: and the increase in sterling on cottons, linens, woollens and worsteds, is estimated at £1,600,000. To our North American provinces the shipments were large and the year closed with unprecedently low stocks. The exports to the West Indies were much more extensive than those of the preceding year. [European (Liverpool) Times.

THE QUEEN'S SPEECH. Parliament was opened on the 1st of February, by the Queen in person, who entered the House leaning on the arm of Prince Albert. Her majesty, in a clear and distinct tone of voice, read the speech, less than half a column of a newspaper; we extract the following passages.

I trust that the increased demand for labor has relieved, in a corresponding degree, many classes of my faithful subjects from sufferings and privations, which, at former periods, I have had occasion to deplore.

For several successive years the annual produce of the Revenue fell short of the Public Expenditure.

I confidently trust that during the present year the public income will be amply sufficient to defray the charges upon it.

Throughout the whole course of my negociations with the Government of China, I have uniformly disclaimed the wish for any exclusive advantages.

It has been my desire that equal favor should be shown to the industry and commercial enterprise of all nations.

The hostilities which took place during the past year in Sinde, have led to the annexation of a considerable portion of that country to the British possessions in the East.

At the close of the last session of Parliament, I declared to you my firm determination to maintain inviolate the legislative union between Great Britain and Ireland.

I expressed, at the same time, my earnest desire to co-operate with Parliament in the adoption of all such measures as might tend to improve the social condition of Ireland, and to develope the natural resources of that part of the United Kingdom.

I am resolved to act in strict conformity with this declaration. I forbear from observation on events in Ireland, in respect to which proceedings are pending before the proper legal tribunal.

LIBERTY STATE CONVENTION. At a recent Convention of this party in this city, nominations of candidates for the high offices were made. We quote the following statement of their doings from the Mercantile Journal.

Samuel E. Sewall of Boston, and William Jackson of Newton, have been renominated as candidates for the offices of Governor and Lieutenant Governor of the Commonwealth, and John G. Whittier of Amesbury, and Joel Hayden of Williamsburg, were elected as general electors of President and Vice President of the United States. The convention unanimously coincided in the nomination made by the National Convention of James G. Birney and Thomas Morris as candidates for President and Vice President—and measures were taken to establish a daily 'liberty' paper in this city, to commence next week.

The editor of the New York American, in an article relating to the Girard will case, makes the following just remarks:—"It does seem a fatality attached to rich men's wills, that however carefully and advisedly drawn, they are very generally contested; and the fact would seem to suggest to such men the expediency, while yet alive, of making distribution of their wealth—so that they may at least be assured that what they have so much prized in possession, will take the ultimate destination they desire to give to it."

LEGISLATIVE.

SATURDAY, Feb. 17.

IN SENATE—Much business was transacted mostly of a private nature.

PETITIONS, &c., PRESENTED. Of Elihu French and others, of John Corliss and others, and of D. Nason and others, in aid of the proposed Railroad from Amesbury and Salisbury Mills Village, by Mr. Clarke, of Essex. Remonstrances of Enoch Silsbee and others, against the Railroad from Bradford to Georgetown, by Mr. Kittredge.

IN THE HOUSE—The Committee on the Judiciary made several reports—among them, one in relation to the Lord's Day, fixing the termination of the Sabbath at midnight.

The Finance Committee reported a bill for the assessment of a State Tax of $75,000.

On motion of Mr. Cushing of Boston, the orders of the day were laid on the table, when a communication was read from the Hon. Thomas L. Kinnicut, Speaker of the House, (Mr. Walley of Roxbury, in the chair,) resigning the honor which had been conferred on him, on account of inability from indisposition to attend to the duties.

Mr. Richardson of Woburn, presented an order, embodying a resolution, which was unanimously adopted, thanking the late Speaker for the generous, impartial, and honorable manner in which he has discharged the duties of his station.

On motion of Mr. Stevenson of Boston, Monday at eleven and a half o'clock, was assigned for the choice of a Speaker.

The following petitions, were presented and referred, viz:—

By Mr. Putnam of Salem, of Wm. H. Foster, and others, for the repeal or modification of the law of 1843, regulating banks and banking; also, another from the same individuals for the repeal of an act for a more equal assessment of taxes.

MONDAY, Feb. 19.

IN SENATE. The bill to reduce the capital stock of the Grand Bank, Marblehead, passed to be engrossed.

THE HOUSE was called to order at 11 o'clock, by Mr. Burrage of Leominster, first monitor, when the Clerk assumed the chair, and after the reading of the journal of Saturday, and a prayer, appointed Messrs. Illsley of Chelsea, White of Taunton, Brooks of Worcester, Handy of Barnstable, and Picket of Beverly, a committee to receive, assort, and count the votes for a Speaker. Samuel H Walley, Jr. was elected, he having 154, and Mr. Boutwell 127 votes.

TUESDAY, Feb. 20.

IN SENATE. The orders of the day having been taken up, among other bills and resolves disposed of were bills to reduce the capital stock of the Fall River Bank, and to incorporate the Marine Insurance Company of Provincetown, which were passed to be engrossed.

The Senate proceeded to the consideration of the special assignment, which was the resolves against the annexation of Texas to the Union, and Messrs. Adams of Suffolk, Wilson of Middlesex, Child and Strong of Worcester, and one or two others, took part in the discussion, when the yeas and nays were taken on their passage.

The resolutions were five in number, sad all passed by the following vote: 1st and 3d, yeas 33, nays 1: 2d, 4th, and 5th, yeas 34, nays 0.

IN THE HOUSE. The orders of the day were taken up, on motion of Mr. Raymond of Medford, the first business being the consideration of the bill concerning elections.

The next consideration was that of the report of the majority of the Judiciary Committee on the subject of the "Bell plot."

Mr. Saltonstall, of Salem, Chairman of the Committee, went into a long speech against the motion offered, defending the report of the majority, and stating that if charges were to be preferred against Bell, this was not the proper tribunal for such a proceeding.

Mr. Hildreth of Dracut, of the minority, followed in answer to Mr. S., and stated in the course of his remarks that he wanted the *facts* in the case—let the blame of the transaction rest where it might—and that when he introduced the order which called for the investigation, he did not believe—that Marcus Morton, B. F. Hallett, or any other man of the Democratic party ever bought up, or intended to buy up, the said Charles C. Bell. He was quite animated in his remarks.

Messrs. Knowles of Lowell, and Knowles of Eastham, continued the discussion, the latter of whom made an amendment to the order, that the words, "the Collins affair," be inserted, which was adopted, when Mr. Illsley of Chelsea, moved the previous question, which, after some remarks by Mr. Richardson of Woburn, against it, was sustained, and the result being taken by yeas and nays, was announced as follows:—yeas 121, nays 150; so the amendment was rejected. The report of the majority was then rejected.

WEDNESDAY, Feb. 21.

IN SENATE. Papers from the House were disposed of, when the following bills passed to be engrossed; act authorizing S. F. Holbrook and James Dillon to build a wharf; acts to incorporate the Hartford and Springfield Railroad company; the American Hosiery Company.

Mr. Child of Worcester called up the bill to establish the Northampton and Springfield Railroad Company. This bill had passed the Senate and was returned with an amendment, relating to carrying merchandise to Cabotville, &c., which was concurred in by the Senate.

IN THE HOUSE. The Committee on Elections reported adverse to the remonstrance of citizens of South Hadley against the right of Erastus T. Smith to a seat in the House.

The Committee on the Judiciary reported that it is inexpedient to request the Justices of the Supreme Judicial Court to answer certain interrogatories agreeably to an order, relating to qualifications of voters.

On motion of Mr. Durfee of Fall River, ordered, that licenses be granted to hawkers and peddlers under certain provisions.

The report of the committee on Elections declaring the seats of members from Sandwich vacated, was taken up, and on motion of Mr. Newhall of Saugus, the question of acceptance was taken by yeas and nays, and the report was accepted, 153 to 131.

At 12 o'clock the two branches met in convention to choose State Directors of the Western Railroad, and on the first ballot the vote stood:

Whole number	323
Necessary to a choice	162
Edmund Dwight, of Boston had	307
Abraham H. Howland, N. Bedford	180
Robert Campbell	159
James Russell	155
Ira Yeomans	145
Geo. S. Boutwell	138

and a large number of scattering.

Messrs. Dwight and Howland were declared elected: and there being two vacancies, the convention proceeded to ballot a second time.

James Russell of W. Cambridge had 159 and was declared elected. The Convention then went into a third ballot.

Robert Campbell had	126
G. S. Boutwell	102

and the rest were scattering. Mr. Campbell was declared elected.

AGRICULTURAL SCHOOL. An agricultural school has just been formed in the township of Orrell, near Wigan, where, besides the usual rudiments of education, the pupils are taught the best methods of cultivating land, and the science of agriculture generally. The farm on which they work is about seven acres in extent. Manchester, (Eng) Guardian.

THE COLD. At Castine the average range of the thermometer for the month of January, taken at morning, noon and night, was 12 degrees above zero; an average of two degrees colder than it has been for thirty-four years.

Mr. Gilmer, it appears, has been appointed Secretary of the Navy, and Mr. Wilkins, Secretary of War. The cabinet is now complete—as it is said Mr. Upshur will remain at the Head of the State Department for some time longer.

THE NAVY. A document has recently been sent to the House of Representatives from the Navy Department submitting for consideration sundry new and amended rules for the government of the Navy. We give the following extracts.

No female is to be taken to sea from the United States in any vessel of the Navy, without express permission from the Navy Department, nor when on foreign service, without similar permission from the commander-in-chief. In no case shall a commander-in-chief, or commander of a vessel, take his wife to sea in a public ship.

Officers of the Navy are strictly prohibited from publishing, or causing to be published, any disrespectful or offensive matter relative to transactions of a private nature between officers, or between officers and citizens; and any officer so offending, shall be arrested and tried therefor.

Gambling strictly prohibited on board the vessels of the Navy, and in navy yards.

Should any officer of the Navy so far forget what is due to his own honor, and to the honor of the service of which he is a member, as to incur debts upon a foreign station, which the pay then due to him, or his other immediate resources, will not enable him to discharge, or if he should leave any foreign port without first paying any debt which he may have incurred, and complaint should be made to the commanding officer of the vessel, it shall be the duty of such commanding officer to make a report of the facts to the commander of the squadron, if on a foreign station, or to the Secretary of the Navy, if within the United States, that a Court Martial may be ordered, or such other course adopted as the circumstances of the case and the honor of the service may require.

No slave is ever to be entered for the Naval service, or to form a complement of any vessel of war of the United States.

AN ESCAPED SLAVE from Louisiana, arrived in this town last week, having travelled on foot the entire distance. A companion who started with him died of fatigue and exhaustion before they got as far as Baltimore. They travelled through the woods and by retired ways, and suffered much from the laceration of their feet. The one who reached this town in a state of hunger and fatigue, was very shy and would not trust himself in any kind of vehicle, even with those who were disposed to give him assistance. Nor would he go into a store to obtain something to eat. He was directed to the house of one of our clergymen, who kindly gave him some food and assisted him on his way. He is probably now out of the reach of *his owner*, who, he says, was once a member of Congress. [Bunkerhill Aurora.

TRIUMPH OF AMERICAN MECHANISM. The Baltimore Sun says:—"It will be remembered that about ten months since, we announced that Mr. Thomas Winans, machinist, of this city, had started for Russia with a steam locomotive, built under contract with the Emperor, by his father. We now learn that a letter has just been received from him, announcing the complete success of the Baltimore locomotive over those of England, France and other countries, that were exhibited with it, and their power tested in presence of the Emperor. After the trial of the locomotives, the Emperor requested the various machinists present to put in proposals for constructing the cars and machinery for a railroad four hundred miles in length, about to be laid between St. Petersburg and Moscow. The English machinists were confident of success, when the proposals were handed in, but notwithstanding Mr. Winans' proposal was higher than many of his competitors, so well pleased was the Emperor with the American sample of mechanism before him, that he gave the contract to Mr. Winans. The work is to be done in the government workshops at St. Petersburgh, and is to consist of 152 locomotives, each with eight wheels, 5,300 burden cars, and a number of tenders, &c., to be furnished part during the present year, and to be completed by the close of the year 1848. The price to be paid for the work, according to the contract, is 4,000,000. Thomas Winans, of Baltimore, and Joseph Harrison, of Philadelphia, contracted together for the work, and it will be constructed under the firm of Winans & Harrison.

MANUFACTURING ARTIFICIAL MARBLE.—The Pittsburgh Chronicle says an individual has a mode of manufacturing marble which is pronounced superior to any other artificial stone or marble in use, and will supersede the use of lime mortar in varied processes of plastering, will be extensively used for stucco work, mosaic, statuary, mantlepieces, table slabs, atmospheric and hydraulic cement, roofing of houses and paving of streets, &c. It will set or harden in six hours when applied in plastering houses. It will resist the action of atmospheric heat, damp, frost, &c., and is susceptible of a high polish, and can be manufactured at a cost little exceeding ordinary lime mortar.

DATE OF SOME USEFUL INVENTIONS. Pens first made of quills, A. D. 635.

Horse shoes made of iron, were first used, A. D. 481.

Paper was invented in China, B. C. 170.

The figures of the Arithmetic brought into Europe, by the Saracens, A. D. 991.

Stone buildings and glass introduced into England, A. D. 674.

Paper made of cotton rags invented towards the close of the 10th century.

Paper made of linen in 1300.

Spectacles invented in 1280.

WESTERN SILK. We purchased, a day or two since, a white silk handkerchief, of friend Isaac E. Jones of Richmond, Indiana. It was manufactured by him of cocoons, the product of his own feeding, and is a beautiful and firm fabric, equal to any imported. Mr. Jones has had his manufactory in operation but a short time, but thinks it will be sustained, if he can command a supply of cocoons. He has good workmen, and machinery for fabricating of satins, velvets, and various other kinds of Silk. We wish him success. [Cincinnati Gazette.

☞ TEMPERANCE ANNIVERSARY. The simultaneous meeting of the friends of this blessed cause will be held on TUESDAY EVENING, the 27th inst, at the TREMONT TEMPLE, at 7 o'clock. Address by JOHN B. GOUGH.

COLD WATER ARMY.

Three Thousand Children will assemble on WEDNESDAY, 28th inst, at 2 o'clk. at the same place. The *Galleries* will be reserved for the *Girls*. *Body Pews* for the *Boys*, and Wall Pews for Adults. *Singing* by a *Juvenile Choir* under the direction of *Mr George F. Root*, in which all will unite.

Addresses and Dialogues by Boys.

The *Governor*, it is expected, will make a call on his young friends, and *John B. Gough* will address the *Army*.

M. GRANT,
F. R. WOODWARD, Sec'y.
Feb. 24, 1844.

MARRIAGES.

In this city, by Rev R. C. Waterston, Mr Charles Garfield to Miss Eliza R. Omand.

In North Danvers, on Thursday evening, by Rev Mr Braman, Capt Charles H. Rhoades to Miss Elizabeth, eldest daughter of Capt Asa Tapley.

In Watertown, Feb 20, Mr Francis D. Harrington, firm of Chamberlain & Harrington, of Boston, to Miss Harriet P., 2d daughter of James Sharp, Esq of W.

In Newport, R. I, by Rev Mr Brooks, Mr Francis Lawton to Miss Isabella Green Turner, daughter of Dr James V. Turner.

In Readfield, Me, Feb 1, Mr Washington Blake of Salem, to Miss Celia, daughter of Franklin Bean.

In Baltimore, Feb 15, Jeremiah Wheelwright, formerly of Boston, to Miss Margaret S., daughter of John Dushane, Esq. of Baltimore.

DEATHS.

In this city, Feb 19, Mrs Jane D. Brooks, daughter of the late Joseph Francis, 42.

Feb 18, Walter Sharp, youngest son of Dr James B. Gregerson, 2 yrs 9 mos.

In Charlestown, Feb 19, Mrs Mary Whittaker, 22.

Feb 18, Capt John Mitchell, 60.

Feb 7, Ellen J., daughter of Sidney D. Willis, 3 yrs and 7 mos.

In Jamaica Plain, on Sunday morning, 28th ult, Mrs Keziah H., widow of the late Joseph Hewins, Esq, of Sharon.

In Roxbury, Feb 9, Mr William J. Thompson, formerly of Sudbury, 29.

In Concord, Feb 15, Miss Sarah Elizabeth, daughter of Hon Daniel Shattuck, 26.

In Danvers, Feb 15, Lucy S., wife of Hon Jonathan Shove, 53.

In Salem, Feb 16, Daniel Needham, Esq. of Lynnfield, 83, a soldier of the revolution.

In Ipswich, Capt Daniel Lord, 76.

In Andover, Feb 19, Mrs Margaret Cooper, in the 82d year of her age.

In Amherst, 19th inst, Deborah W. V., wife of Prof. Nathan W. Fiske, of Amherst College, and daughter of David Vinal, Esq of Boston, 38.

In Union, Me., Feb 3, Levi Morse, 82, a native of Sherburne, Mass, and a revolutionary pensioner.

In Vincennes, Ind, 12th ult, Samuel Hill, Esq, formerly of Boston, and for the last 27 years a resident of the former place.

In Louisville, Ky. Jan 29, Lucina, wife of Mr Wm S. Fiske, and daughter of Mr Moses Goodale of Belchertown, Mass, 23.

In Hatfield, Feb 3, Mrs Lois, widow of the late Benj. Smith, Esq, 76. While engaged in re-kindling a fire in her bed-room, 26th ult, her dress accidentally caught fire, and she became at once encircled by flame, from which the exertions of her family were unable to rescue her before deep and fatal wounds were inflicted. She expired without a struggle, after nine days of severe suffering, sustained with heroic fortitude and uncomplaining resignation.

THE CYPRESS WREATH. GOULD, KENDALL & LINCOLN have just published a neat 32 mo of 128 pages with the following title.

"The Cypress Wreath, a Book of Consolation for those who mourn; Edited by Rev Rufus Griswold.'

'A twined wreath of grief and praise,
Praise soiled with tears, and tears again,
Shining with joy.' f24

CHRISTIAN ORNAMENTS. Just published by CHARLES STIMPSON, No 106 Washington street, 'Christian Ornaments, or the Spirit of the Church, by the author of 'Wreaths and Branches for the Church.'

'The fruit of the Spirit is Love, Joy, Peace, Long-Suffering, Gentleness, Goodness, Faith, Meekness, Temperance. f24

SEARS'S GUIDE TO KNOWLEDGE, or Repertory of Facts, forming a complete Library of entertaining information in the several departments of Science, Literature and the Arts, embellished by several hundred engravings. For sale by WM. CROSBY, 118 Washington st. f24

MEMORIALS TO OGLETHORPE. Biographical Memorials of Oglethorpe, founder of the Colony of Georgia, by Thaddeus Mason Harris. A few copies for sale by WM. CROSBY, 118 Washington st. f24

MRS. ELLIS' AND MARY HOWITT'S NEW BOOKS. The Minister's Family, or Hints to those who would make home happy, by Mrs Ellis.

Love and Money, a Tale of Every Day Life, by Mary Howitt; just received by WM. CROSBY, 118 Washington st. f24

THE PEARL OF GENEVA, and other Tales, translated from the French, 18mo, price 25 cents, in paper covers; this day published by WM. CROSBY, 118 Washington st. f24

TEACHER WANTED—To take charge of the Academy in Northfield, Mass. Any gentleman liberally educated, who can bring good credentials, and who wishes for such a situation, will receive attention by making application, post paid, to the subscriber. PHINEAS ALLEN.
Northfield, Feb. 24, 1844. i3t

NATHANIEL DEARBORN has engraved and published two very neat small Maps, on Cards, about 6 inches by 8. One is a Map of Massachusetts, and the other of New Hampshire and Vermont.

He has also published in the same style a very beautiful plan of our city. They are for sale at the Bookstores. 3i f24

A REJECTED ARTICLE. Just published and for sale, 'A Rejected Article,' in reply to Parker's Review of 'Hennell on the origin of Christianity,' offered first to the Dial, then to the Christian Examiner. By a Unitarian Minister.

BENJ. H. GREENE,
f24 124 Washington, corner of Water st.

BOOKS, STATIONERY, &c. SAXTON, PEIRCE & Co., are no longer the Agents for the undersigned, their business having been removed from that house to that of Messrs WM. D. TICKNOR & Co.—This announcement is made that the trade and the public may not be deceived, by an advertisement of said Saxton, Peirce & Co., headed 'Reduction of Prices for Books known as Campbell's Publications,' into belief that any such reduction has been made by the publishers. None such has been, and their Publications can be had at their own prices, from Messrs W. D. Ticknor & Co.

JAMES M. CAMPBELL & CO.,
98 Chesnut street, Philadelphia.

The above advertisement having appeared in some of the daily papers, we annex a list of the Works published by James M. Campbell & Co., of Philadelphia, with the prices at which they are sold by his Agents in this city, and the prices at which we will furnish them *—showing that we will furnish them lower than from their Agents in this city.*

SAXTON, PEIRCE & CO.,
133½ Washington st.

	Agents' Price.	Reduced Price.
Neander's Planting and Training of the Church by the Apostles,	$1,50	$1.25
Neander's Church History,	1,50	1,25
Short's History of the Church of England,	1,50	1,25
D'Aubigne's History of the Reformation, cloth,	1,00	87½
D'Aubigne's Reformation, half bound,	75	67½
Bible in Spain,	37½	31¼
Zincali, or Gipsies in Spain,	31¼	28
Pope Alexander and his Son, Cæsar Borgia,	37½	31¼
Jamaica, its past and present state,	50	40
History of the Inquisition,	37½	31¼
Liebig's Animal and Agricultural Chemistry,	50	40
Errors of Romanism,	25	20
Whatcley's Kingdom of Christ,	25	20

ALSO—JUST RECEIVED.

Music with a Master or without a Master, 25c
Mr Cheever's Lecture on the Pilgrim's Progress, and on the Life and Times of Bunyan, published in parts at 25c each.
The Silk Question Settled.—Report of the Proceedings of the National Convention of Silk Growers and Manufacturers, held in N. York, Oct. 1843, 25c
Mrs Ellis's Mothers of England, 12½ and 25c
Harper's Illuminated Family Bible, 25c
Magendie's Physiology, edited by Dr Revere, 1v 8vo
Hunter's Sacred Biography, 1 vol 8vo.
Sweethearts and Wives, by T. S. Arthur.
Parker's Invitation to True Happiness.
Gibbon's Rome, No 4, 25c

IN PRESS.

The Chess Player's Hand Book, 32mo, in neat gilt.
Also, in preparation—The Hand Book of the Sentiment and Poetry of Flowers, 32mo, gilt.

Orders for the above, or any Book Magazine published in the country, will receive immediate attention, and be sold at the *lowest rates*.

SAXTON, PEIRCE & CO.,
Publishers, Booksellers, and Periodical Dealers,
f17 133½ Washington street.

VALUABLE RELIGIOUS WORKS. Dr Channing's Works, 6 vols; Dr Follen's Works, 5 vols; Dr Follen's Life, 1 vol; Livermore's Commentary, 2 vols; Greenwood's Sermons, 3 vols; Greenwood's Lives of the Apostles; Milman's History of Christianity; Norton's Evidences of the Genuineness of the Gospels, 3 vols; Ware on the Christian Character; Bowring's Matins and Vespers; Burnap's Lectures on the History of Christianity; Sears's Bible Biography; Peabody's Lectures on Christian Doctrine; Martineau's Endeavors after a Christian Life; Sparks's Letters on Episcopacy; Furness', Brooks' and Farr's Prayer;

POETRY.

[For the Register.]

How dear to my heart is the home of my Childhood.'
[*Wordsworth.*

My childhood's days! how dear the scenes,
That to my mind are brought,
By those sweet words; with golden dreams,
Their halcyon hours were fraught.

One only brother with me shared,
The pleasures of those years,
With young hearts full and perfect trust,
We mingled hopes and fears.

Our childhood's home! although to thee,
So few, their offerings bring,
We'll ever to thy woods and floods
With fond affection cling.

Around thy hundred lovely nooks,
A sweet remembrance dwells,
And every vale and mossy mound
Of childhood's sports can tell.

There we have roamed on mountain top,
And trod the deep wood's shade,
There culled the wild flowers by the brook
That murmured through the glade.

Together have we watched the waves,
That kissed the pebbled shore,
Admired the songster's plumage bright,
That skipped from flower to flower.

There too, across the clear Lagoon,
The light canoe has sped,
Round by a careful parent's hand,
Above the lilly's bed;

Where, from the roots down deep below,
We plucked the slender stems,
And raised triumphant from the wave
The flowers with bright drops gem'd.

And many a contest, long and brave,
With blackberry hedge we've fought,
And then, victorious with the spoils,
Our parents' smiles have sought.

But though, to cheer our path so much
Of happiness was lent,
The joy that gilded young life's hours
With sorrow too was blent.

For oft we saw a lovelier flower
Far, far beyond our clasp,
And butterflies with glittering wings,
Elude our earnest grasp.

And there around the slender trees,
The vine its tendrils raised,
While high, above the topmost boughs,
The tempting clusters waved.

There too, when spreading limbs were bent,
With cherries red and rare,
We thought good robin-redbreast took
Of these full quite his share.

But years have fled—and heavier *griefs*,
Since then, our hearts have known,
But ne'er more pure delights than dwelt,
Around *our childhood's home*. ELIZA.

MISCELLANEOUS.

THE GOOD RESOLUTION.

BY MISS S. C. EDGARTON.

Quite away from the dusty turnpike, and across sweet-smelling clover fields, in a small, quaint moss-grown edifice, dwelt Job Woodell and his daughter May. Job had been a fisherman in his better days, but sad to tell, had been drawn away from his honest occupation by the seductive charms of the village inn. There he might be found from early morning till midnight, scarce turning his steps homeward to the frugal meals prepared by his patient child, and leaving with her the whole care and toil of providing for their family necessities.

Happy was it for May, poor girl, that her heart was as brave and hopeful, as it was patient and loving. Whoever passed her door on a bright spring morning, might hear her voice, singing songs as sweet and merry as though she had not a care or sorrow in the world. And that little quaint old cottage! Who would have deemed it the home of an inveterate tippler, with its neatly-swept grass sward, its bed of fragrant carnations, its honeysuckles, azalias, and moss roses!

Job loved his daughter May—was proud of her, and save his great neglect, always treated her with kindness. In his worst stages of inebriation, he exhibited no phases of cruelty; he was only excessively and shamelessly silly, and disposed to lavish on May a world of foolish and fondling caresses. May, in turn, was always gentle and patient with her father, never reproaching him for his vile habits, but often tenderly entreating him to stay and assist her about her garden, or to spend the long winter evenings with her, instead of hurrying away to the 'Admiral.'

One very beautiful spring morning, Job stuck his old hat jauntily on one side his head, and stood crowding the tobacco into his pipe, ever and anon casting a wishful look toward May, who was busily wiping the breakfast plates.

'Can I do anything for you father?' said she, looking up with a pleasant and encouraging smile.

'Ah, you're a good girl, May, a blessed girl! I hate to trouble you, but just now I'm all out of change, and a curse on these times, I say, when an honest man can't get trusted for a shilling to save him from want.'

'Dear father, I would willingly give you what little money I have, but if I do we shall be forced to go without dinner or supper, I fear.'

'Are we really grown so poor as that? Ah, well! these are melancholy times for us poor fishers. I'll not take your money, May; I can win a shilling from Ned Watkins any day, at nine-pins, and that will be easier than to rob you.'

'O papa! if you will not go to the Admiral, to-day, but will help me plan out my little garden, and transplant those fine strawberry vines that yield us so many dollars every year—O, dear papa, I cannot tell you how happy you will make me, how very gratefully I shall remember the kindness.'

'Little need of *my* assistance,' answered Job, with a good-natured laugh, and a sly wink, that sent the bright blood gushing all over May's dimpled cheeks. 'Younger and steadier hands are at your service, and an old man like me would be in the way.'

O, no! no, papa!' exclaimed May, earnestly, dropping her work, and clasping her arm in his, at the same time lifting up her beaming, tearful eyes most imploringly.

Job was touched. Tears were unwonted visiters to those joyous and radiant eyes: so at least, thought he, who saw few indeed of the many that were shed for him.

'You are a good girl, May,' said he, patting her head, and kissing her white forehead with parental delicacy; 'you are a good girl, and I wish I were a more worthy father. But let me go now, dear, and I will be soon back again to help you.' With this promise, he tore himself away.

May had been too long accustomed to have her entreaties disregarded, to shed many tears for her present disappointment; so, having completed her household arrangements, she tied on her little cottage straw—its blue ribbon somewhat faded, it is true, but thereby better suiting the exquisite delicacy of her complexion—and proceeded to the garden. There was a freshness and exhilaration in the soft spring air, that soon removed from her heart and face all traces of unhappiness; and if her cheeks had previously been a shade too pale, this defect was remedied the instant the sound of a buoyant and hasty footstep fell upon her listening ear.

The person who approached was the son of May's nearest neighbor, widow Lovell. He was a fine looking fellow, with a complexion of the clearest white, eyes of the darkest blue, and hair that would rival the gloss and blackness of 'a raven's wing.' He held a basket on his arm, full of young plants.

'You were wishing for some of those gorgeous pansies, May. See I have been fortunate enough to procure you some.'

'You are my good geni, Harry. I have but to wish, and lo! the prize is at hand. I thank you a thousand times.'

The young friends busied themselves in planting the roots, for some time, in silence.—They were lovers, though not acknowledged ones. The confession had been long trembling on Harry's lips, (silly fellow! did he not know his eyes had already told it, over and over again?) but there was something in May's manner which restrained and embarrassed him. This morning, however, he had sought her with the determination to avow his love.

For nothing was Harry Lovell more remarkable than for his readiness and eloquence of speech. It was astonishing what could keep him so silent on this occasion. Root after root was fixed in the ground, and still his tongue faltered in its instructed duty. 'This is no place,' thought he, 'with the sun glaring down upon us, and in open view of half the village.' He rose from the garden path, and lifting his new palm-leaf hat—May's hand had braided it for him—brushed back from his forehead, which was a very white and handsome one, a mass of black, glossy curls.

'You are weary, May,' said he, 'and the sun is really oppressive. I have my thoughts on a glass of your nice root beer. Together with the shade of the porch, it will be very refreshing.'

May laughed, and led the way to the house. The beer was brought, drank, and praised; the glasses removed, and May with her bonnet off, and her soft, brown hair parted smoothly from her brow, had seated herself on the threshold of the door. Harry chose a situation on the door-step. Here they were quite sheltered from the sun, and quite hidden from the views of the villagers. Harry had no excuse for silence; and so in a quiet way, but with a burning cheek and eloquent eye, he told the tale of his love.

May heard him with many heart-throbbings, and a few ill-concealed tears. 'O Harry! I feared this,' she said. 'Sweet as it is to know that you love me, it is bitter indeed to feel that we can never be happy in this affection.'

'But what shall hinder us dear May!'

'My father, Harry, I can never leave him.'

'Of course not; but he shall have a home with us.'

'You must not think of the thing, dear Harry. You have already a mother to support, and I can never consent to bring upon you such a burden as poor father would be. Were he merely old and decrepid, I might not look upon the case as so hopeless: I might almost *then* consent that he should become a burden to you, but as he is, O Harry, you know his unfortunate weakness; you know how unfit he is to sit at any fireside, or be a partaker of any domestic society, except such as nature has made sacredly his own. A *daughter* can pardon, can bear with his infirmity; but O, Harry! *your* home would be desecrated by such an inmate.'

Poor May! how bitterly she wept, as this painful and humiliating reflection was breathed into her lover's ears; but he, like a generous and devoted friend, soothed and encouraged her; and though he found that to combat her resolution was idle, he still declared that she only had, and ever should have undivided empire over his heart.

Now all this while, there was a little by-scene going on, which we must conceal from our readers, especially since it has reference to the issue of our tale. Job Woodell, when he parted from his daughter, struck across the clover-fields toward the Admiral; but instead of entering, as was his time-out-of-mind custom, he turned aside, and springing down the rocks, sat for some time gazing thoughtfully upon the great expanse of ocean that lay spread before him.—On his left, frowning over the cliffs, rose the roof of the old Admiral, enticing him to his folly, but the sweet, pleading, tearful face of his loved May would steal into his heart, and paralyze the power of the tempter, in a manner that surprised even the poor victim himself.

'I told May I would soon return,' said he, 'but if I go *there* Ned Watkins and a whole gang of loafers will beset me, and drive all thoughts of home out of my head. So I will keep out of their sight, and for once fulfil my promise.'

Job reached his house just after Harry and May had entered it, and hearing their voices as he came up toward the porch where they were sitting he stopped in front of a window that opened at the side of the porch, and gazing through it, could not only distinctly hear the language, but could also see the faces of the young lovers. The mention of his own name kept his feet rivetted to the spot. Their conversation has already been detailed, and its effect upon Job, in his present mood, may well be surmised. At first the hot blood rushed in torrents to his brain and face and the deep disgust he felt for his own folly was pictured in every lineament of his face and countenance. But when he saw May in tears, when he heard her sweet tremulous voice pronouncing the doom of Harry's fondest hopes, and all for *his* sake, who had so cruelly wronged and disgraced her, he wrung his hands in agony, and unable to suppress his feelings, hurried cautiously through the back entrance of the house, and shut himself up in his chamber.

A sad day was it for May Woodell, after Harry retired. Her garden had lost its interest. Even the favorite pansies only made her weep when she looked on them. She prepared a dinner for her father, however, and strove by an increasing devotion to his wants, to forget her sorrowful thoughts. But the day wore on, and Job did not appear. The dinner was removed untasted. 'Poor father!' said May, I told him I had scarce money enough to buy us a dinner; I fear he has denied himself, out of a consideration for me.' And she *tried* to believe this the true solution to his delay, though experience had taught her that this neglect of meals was usually occasioned by a worse than ordinary debauch. How different would have been her feelings, had she known that her erring parent was this moment in his own chamber, overwhelmed with anguish and remorse!—How quickly would she have forgotten every thought of self, and hastened to pour into his ear assurance of her forgiveness and love!—Ah, it was better for him, May, that thy tender mercies were a while withheld.

'I do think father will return to tea,' thought May, and she hastened to prepare a dish for him, which she knew he very much liked, and which she had made some personal sacrifice to procure. Those only who have but *one* object to care for, *one* being to smile on their toils, *one* friend to whom their existence seems a peculiar blessing, can alone understand how every thought and feeling becomes a servitor at ONE shrine.

Job, meanwhile, hearing her light step about the house, rose from the bed where he had thrown himself, bathed his face in the basin of cool water that May's hand kept constantly supplied in his chamber, brushed his hair, and, putting on his hat, stole cautiously down into the yard, and betook himself to May's bed of pansies and carnations. Here she espied, and ran out to meet him. Her first glance relieved and gladdened her heart. She held out her hand to greet him.

'How long you have been away papa!—and how glad I am to see you home to tea!' she said, looking into his face with a smile that told him how happy and grateful she felt to meet him in a rational mood once more.

As they sat together at that tea-table, chatting in a social and affectionate way, of the thousand little interests dear to a father and child, even though one, alas! is but such in name, Mary felt not a solitary trace of her morning's sorrow. If she thought of Harry, it was with love and gratitude, but scarcely with pain and regret, for though the same cause remained to prevent their union, how could she think of any thing unpleasant or melancholy while her dear father sat by, sober, and full of kind words and gentle attentions!

A week passed on, and Job daily assisted May in arranging and planting her garden, never once going near the Admiral, nor lifting a glass of spirits to his lips. May was in raptures. Only one thing disturbed her felicity; Harry was not by to partake of it. 'It is foolish in him to stay away so long,' thought she, 'for though we must not be lovers, we might certainly be friends.' Perhaps the change would not have been so easy, May!

One morning, after breakfast, Job rose from the table, and put on his *old* hat, (May had just braided him a new one,) saying as he did so, 'I going up to the Admiral this morning, Ned Watkins, and some of my friends there, will begin to wonder at my long absence. Only think, May, it is a whole week since I have been there.

May's smile changed to a look of undisguisable distress at this unwelcome announcement. 'O, father!' she exclaimed in a tone of touching entreaty, 'do not go any more to that wretched place. I have been so happy this past week, I cannot spare you away. You will not go, dear father?'

Job smoothed her bright hair, and looking good-humoredly into her troubled face, replied, 'If I go your friend Harry will come to see you again; but so long as I stay, you are not like to enjoy much of his society. I will not be in your way my child;' and without stopping to listen to her earnest remonstrances, he imprinted a tender kiss upon her cheek and hurried away to the Admiral.

He found the usual bar-room club assembled. Immediately upon his entrance they began their assaults upon him for his long absence. He evaded them, marching up to the bar, and throwing down a sixpence, 'Give us a mug of stout flip, Rawley,' said he; and while this was preparing he picked up the stump of an old pen, dipped it into the batter-thick ink that stood on the desk, and drawing an old letter from his pocket, tore off the back, and scribbled upon it the following remarkable words:

'This certifies that I, Job Woodell, do hereby give my solemn pledge to abstain wholly, henceforth and forever, from the use of all intoxicating drinks as a beverage.

(Signed,) JOB WOODELL.'

May 15, 1842.

This he placed in the hands of his fellow-tippler, Ned Watkins: bidding him read it aloud to his companions, while he seized his mug of 'flip' and hurried to the door. Lifting it towards his lips, to make the temptation as strong as possible, he suddenly turned it upside down, spilling its smoking contents on the ground.—Then placing the mug in this reversed position on the bench, he took his pipe from his mouth, and delivered this brief soliloquy: 'Job Woodell, thou art a man again. The fetters that bound thee are broken, and thou art free! Job Woodell, thou art a father. Henceforth the child of thy lost Mary has a father's heart to bless and cherish her. Job Woodell, thou art redeemed. Go home now, and sing thy hallelujahs!'

Having thus made and solemnized this GOOD RESOLUTION, he entered the bar-room in quest of his hat. He found the group huddled together, in vain striving to spell out his rude hieroglyphics. 'Here, let me read it for you,' said Job. And taking the paper from Ned's hand, he proclaimed in their astonished ears, tidings of his redemption.

'——!' Job Woodell!' exclaimed Ned Watkins, prefacing the name with a loud oath.—'What has brought you to this nonsense?'

'*My Daughter's love* has brought me to this *sense*,' was the calm reply, as he turned with a serious aspect toward the door.

When he entered his own house, he found Harry there, standing with May's hand clasped in his, and both looking very much afflicted.—May sprang forward with an exclamation of joy, and twined her arm in his. 'O, father! I was sure you would return, you are so very kind, of late.'

'But why do you welcome me, my love, since my arrival will be a signal for Harry's departure! And pray what have you been saying to each other, to cause you to look so sorrowful?'

'Harry is going to leave us, papa. He has adopted your old profession of whaling, and goes out in the Dolphin, to-morrow. He was just bidding me farewell, as you entered.'

'Ah! how is this! I thought you loved May too well to leave her,' said Job, laying his hand on Harry's shoulder.

'I do! I do!' answered he, with great emotion, rising to depart; 'but what avails it? she refuses to be mine.'

He was hurrying from the room to hide the tears that forced themselves to his eyes, when Job's hand detained him. 'Stop a moment, my son,' said he. 'As you pass by Dix's grocery, just be kind enough, will you, to post up this little notice on their door. I wish to make it as public as possible.'

Harry's eye glanced hastily over it. 'Blessed be God!' cried he, his whole face lighting up with joy. 'Is this true? Have you deliberated? Are you serious, Mr. Woodell?'

'Yes, my dear Harry, it is my serious, deliberate, irrevocable pledge—signed, sealed, and solemnized. Show it to May; she stands staring at us in dubious wonder.'

May needed but one glance. She threw herself into her father's arms, and burst into tears. Father and daughter wept together, but they were delicious tears, expressive of joy that words could not utter. Harry's eyes, too, were overflowing with sympathy: but he retired to the porch, feeling that *their* joy was too sacred to be witnessed, except by Heaven.

In a few minutes Job recalled him. Taking his hand, he placed it in one of May's and held them clasped together between both his own.—'My dear children,' said he, 'one week ago, I was a witness and auditor of the interview you held in the porch. It awakened me to a sense of my great wickedness, and that very moment I vowed to reform. I have served a week's noviciate, and feel no desire to return to my old life. There lies my pledge. It was written in the haunt, and amid all the temptations, of my old vice. I read it aloud to my old companions. They sneered at me, but I did not shrink. *I pitied them.* And now, my dear children, since I have done all this for *your* sakes, show me your gratitude in making yourselves as happy as possible.'

How could they refuse a request like this! Harry said nothing further about going to sea, and in the following autumn took May Woodell to his home with the title of Mrs. Lovell. Job lives with them, and has never yet broken, nor repented of, his GOOD RESOLUTION. [Rose of Sharon.

A PUBLIC EXECUTION.

William Clark, and Hester Foster, a colored woman, were publicly hanged at Columbus, Ohio, on the 9th inst. The Ohio State Journal gives the following account of the scene, and its demoralizing consequences:—

'These wretched beings suffered the penalties of the law, for the crime of murder, about two o'clock this afternoon. They were attended to the gallows by several of our clergymen, and received all the benefit of religious services. The colored woman seemed much affected, and knelt and prayed with the clergy with much fervor. Clark seemed utterly hardened and indifferent, and refused, although twice solicited, to kneel down on the scaffold, during the religious services. A short, fervent, and solemn exhortation was made to the vast multitude, by the Rev. Mr. Whitcomb.

In about half an hour after they ascended the scaffold, the rope was adjusted by Sheriff Domigan, they were led to the front of the gallows, and launched into eternity—and the people were satisfied.

The multitude assembled has been variously estimated at from ten to twenty thousand! We suppose there could not have been less than *twelve thousand*!—one-eighth (if not a fourth) of whom were *females!* Persons from abroad began to pour in yesterday afternoon, and continued to come all day, at all hours of the night, and up to the very hour of execution to-day. We witnessed this day more drunkenness, more brutality, and more calculated to degrade men in the estimation of their fellow beings, than we ever beheld on one day, save on a similar occasion. We attempted to go and survey the multitude; and in the few minutes we stood near the ground, we were several times almost jostled off our feet, *by women*, who were rushing eagerly to get a conspicuous position, so that they could gloat their eyes with the rare sight. We saw the rope adjusted, and turned away sick at heart. We had seen enough!'

The following good sentiments we extract from an address by Sidney Smith before an Agricultural Society in Carolina.

"Turning from such anticipations, the result of enterprize at home, indulge me in a picture of fancy, while I suppose what the reality would be, if the dominion of Agriculture were brought to assert its just rights throughout the State. Suppose the stricture of the times should stir up the people far and near, to practices of industry and frugality; to the improving, and reclaiming of their lands to the utmost—to the raising of all their needful supplies—their own horses, mules, cattle, hogs, &c. Suppose them engaged in manufactories of all kinds needful for clothing and ornament, and starting new enterprizes in the vine, indigo, oil, or silk business, with a view of finding some more profitable substitute for cotton. All moving in solid columns in the purpose of raising at home all they can, and buying from abroad as little as possible. Suppose too, the Legislature of the people, catching the infection, and establishing Boards of Agriculture, to aid by its influence. And the young too, taking the same disease from the old; the sons, some devoting themselves to training in Agricultural Schools, while others were inuring their hands to the practical business itself, *speeding the plough*—abandoning deer hunting as a vice, and turning their backs upon the overcrowded professions of Law, Physic and Divinity, for the less pretending but more profitable and agreeable occupation of Husbandry or the Arts. And suppose that the daughters, in place of wasting their time upon the gew-gaws of present fashionable education, where a smatter of French, Music, or Painting, is of no farther use than as passports to matrimony, and emblems of maids in their teens, and were cultivating instead the distaff and loom, and other practical offices of household economy. Suppose all these metamorphoses made, and become the fashion of the times; what think you would be the result in less than two score years? Such a change would come, as now transcends the spirit of your dreams. A change, which none would wish rechanged for the present. The monetary value of all things enlarged—resources endlessly multiplied, prosperity unexampled. Every individual finding his own account in the general improvement and abundance. Poverty, bankruptcy, and hard times, only known by name. Education on the rise and circulating. Trades flourishing, and all investments of soil and cultivation, paying compound interests in their greater produce. And to crown all, an *extensive diffusion of a greater capacity for life's enjoyments, under increased health and vigor of body, the sure attendants of wholesome employments and activity.* From the sowing of such seeds, a hardier race would spring up; if young men, who, if they less resembled the soldiers of Cadmus, than some of our modern juveniles, in being men grown at their birth, and full of windy patriotism; could yet when needful, wield the sword as well, and much better attiend the sword converted into the ploughshare. And from such seeds too would spring up maidens, who if not so lilly-cheeked and fair as the present, yet the ruddiness of the rose would more tint their complexion; and if less accomplished in the modern graces, would prove far more durable housewives, and be fitter mothers of soldiers. And neither of the sex, would perhaps be recognized as descended from our present paled faced race, with liver tinged countenances!"

SCENE IN EGYPT.

In one of Mr. Giddon's recent lectures on the Pyramids of Egypt, speaking of the view from the great Memphite pyramid, he remarked, that, "standing upon the summit, *now* a platform of about 33 feet square, the spectator is raised above the level of the *low* Nile about 612 feet; or 590 feet over the adjacent alluvial country, and about twice and a half times higher than Bunker Hill. To the westward, the eye stretches over the Lybian Desert, which is here an undulating table land of lime-stone rock, on the surface of which pebbles and gravel of a light brown hue, as far as the eye can reach, betoken the dreary waste. Unbroken by vegetation, the arid tract extends from the Pyramids across the Sahara to the distant Atlantic ocean. On the north is the Delta of Lower Egypt, and the Nile diversified on the left hand with the edge of the Desert, and on the right with verdant fields, lofty sycamores, groves of palms, villages and distant towns, boats, cattle, and all the adjucts of agriculture, all gathered in charming contrast with the Desert on the other. On the east, on the plain below, beyond the edge of the Sandy Desert intervening between the Hill of the Pryamid and the Alluvial, a breadth of about a thousand yards, the eye swept over a cultivated plain intersected by canals and broken by villages, to the sacred Nile, and across the river at the foot of the Brown Mountain of Mokaltan, or Eastern Chain of Hills, rises Cairo, "the Victorious," the "Mother of the World," with her citadel, mosques, minarets, palaces and gardens; and the view of the "guarded city," as it is termed by the Arabs, at ten miles from the Pyramids, is one of the most picturesque and romantic prospects in the world. On the South close at hand, are two other large Pyramids of Gheizeh, and along the edge of the desert successively rise the Pyramids of Abooseah, Saccara, and Dashour—thirty-one Pyramids in sight, on a line of twenty miles. A little to the left but hid from the view, by a dense forest of Palm Trees, lie the ruins of ancient Memphis, some of whose monarchs and once teeming population 200 years ago, still slept in the vast Necropolis, of which the Pyramid whereon the Spectator was standing, formed the wonder amid wonders 300 years before. At his feet lay the countless tombs of one hundred generations of life, and here in every stage of desecration and decay, lie the Sepulchres of those whose *epoch* reaches beyond Abraham in Antiquity.'

SLAVERY.

"It is a mistaken notion to suppose that the Southern master, or slave-holder, has no sympathies for his bondman. If the negro has a true friend upon earth, it is a kind master. Looking up, as negroes do, to their masters, priding themselves upon the livery of their wear, and manifesting as they often do the most affectionate interests in their master's affairs, it is notorious that masters in return almost invariably cherish for their slaves a sort of paternal feeling—that they may regard and watch over their negroes not merely as slaves, held for convenience and profit, but as human beings, having souls to be saved, and for whose treatment and teaching here below, we shall have to render an account to that Divine Master over us all, who will recognize no distinctions of color in that eternal world whither we are all hastening.

That slavery is an evil, is felt to be such, by the Southern slave-holder; for, except in climates where African slave labor alone can be used, I will undertake to say that the employment of free white labor is much more profitable. In my own case I am satisfied that I should save money by it, were I to liberate all my negroes unconditionally, and employ white servants for the future. See what a contrast the fields and improvements of a free State present to those of a slave State. Does a Southern family, with its thousand acres and hundred slaves, ever add to its capital! Seldom, if ever. Trace this family into the second and third generation, and what will you see? The old mansion halls are more than likely tenanted by the overseers of the former proprietors; and the sons who were raised with such high expectations, if they received any inheritance from their fathers, have squandered it, and are now in poverty and in want.—This, this is the vice of domestic slavery.—Children from being used to slaves, regard labor as degrading, and grow up in idleness. Idleness begets dissipation, and dissipation ruin."

OFFICE OF THE
CHRISTIAN EXAMINER,
AND
RELIGIOUS MISCELLANY,
AT
WM. CROSBY'S,
118 Washington Street, Boston.

MEDICATED VAPOR BATH—ESTABLISHMENT, AND ASYLUM FOR THE SICK, No 12 Franklin street, Boston. Dr. M. M. MILES would respectfully inform his friend and the public generally, that he has removed from Graphic Court to the above named place, where he will be able to pay more attention to their comfort and convenience. He has taken a commodious house in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

The variety of diseases and their prevalence in our climate, together with the advantage taken of this circumstance by avaricious and unskilful men in the fabrication of every sort of medicine, and the application of injurious agents for the restoration of the patient, renders it highly necessary that the public should thoroughly examine the means which they take to get relief; such an examination is freely challenged for the course here pursued.

He has found by long experience that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed—this is particularly the case with consumption, that malignant malady which sweeps away so large a number of both young and old. The lungs are reached by inhaling the vapor of the Bath, and this will often restore them to health. When the patient is beyond recovery, the pain and suffering so often attending the last stages of the disease, are alleviated by inhalation.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. For the healthy, it is the surest, safest and easiest mode of getting a clean skin, especially in wintry weather.—The Baths are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorates and fortifies the system. They are highly recommended by the first Physicians in this country and in Europe. Persons can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is also agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity.

For Sale—The FAMILY PHYSICIAN. This work embraces the character, causes, symptoms, and treatment of diseases of men, women and children, of all climates; illustrated with nearly 200 engravings: by W. Beach, M. D.

Dr. Beach is unquestionably one of the best practical Physicians now living.

Valuable Gold Medals have been awarded him, (for his large work, in three volumes,) from several of the kings of Europe.

Also, for sale, 'Dr Gerrish on the Prevention and Cure of Diseases.'

Dr. M's system of practice differs in many of its features from any other. The valuable medicines which he makes use of are also for sale at his Dispensary.

The following is an extract from a communication published in the Boston Transcript, a short time since:

'We wish through the medium of your columns, to call the attention of the public more particularly to the establishment kept by Dr Miles. Having ourselves enjoyed the luxury of Dr Miles's Medicated Vapor Bath, and having also been benefited by his medical treatment, we feel a pleasure in recommending him and his establishment to public patronage. We can assure the public that as a means of cleansing the skin, the Vapor Baths are infinitely superior to any other, and are besides, among the greatest luxuries that can be enjoyed.

Dr Miles, besides being a very kind and sympathising man, and an able and skilful practitioner, is also a gentleman of unblemished moral character, and he enjoys the confidence and respect of many among the first classes in the city, who have bestowed on him a liberal patronage.

We recommend the sick, both in the city and country, to his care; and we assure them and the public, that if they will but once have recourse to the Medicated Vapor Bath, they will require no solicitation to continue the practice as occasion may require.

PRINEAS CAPEN, Probate Office.
SAMUEL H. GREGORY, 25 Court st.
A. A. CHILDS, 26 Washington street.
d2 6m

NEW JUVENILE BOOKS. Willie Rogers, or Temper Improved; Christmas Tales; Tales of the Saxons, by Emily Taylor; Young Student, or Ralph and Victor; The Boy's Book, in Prose and Poetry, by Mrs L. H. Sigourney; also, The Girl's Book, in Prose and Poetry, by Mrs L. H. Sigourney; Parley's Tale of Adventure, or the Siberian Sable Hunter; Parley's Make the Best Of It, or Cheerful Cheery, and other Tales. Just published and for sale at SIMPKINS'S, 21 Tremont Row. d16

BRADFORD'S CHRONOLOGY. New England Chronology, from the discovery of the country, by Cabot, in 1497 to 1800, by Alden Bradford, LL.D. Published and for sale at SIMPKINS'S, 21 Tremont Row. j20

CHEAP EDITION OF FOLLEN'S LIFE.—Life of Charles Follen, by E. L. Follen, in one vol, 12 mo. This day published by
THOS. H. WEBB & CO.,
j20 39 Washington st.

MR. HUNTINGTON'S SERMON. The Christian Doctrine of Charity, a Sermon delivered before the Howard Benevolent Society, on their thirty-second Anniversary, at the Old South Church, Boston, January 15th, 1843, by F. D. Huntington, Minister of the South Congregational Church. Published by request of the Society.
WM. CROSBY, Publisher,
j27 118 Washington st.

LETTER AND CAP PAPER, at prices from $1,25 to $4 per ream; a prime article unruled at $2 a ream. A supply always on hand and for sale by WM. CROSBY, 118 Washington street. j20

HARPER'S ILLUMINATED BIBLES. A new edition will shortly be published. Persons wishing this work should send in their names, that they may receive early impressions, these being far superior to any that may be published afterwards. Price 25 cents a number, to be published in about 50 numbers. W. CROSBY, 118 Washington st.
j13

BOOKS FOR CHILDREN. A very large assortment, embracing about fifty recently published; for sale by W. CROSBY & CO., 118 Washington st. j6

DR. CHANNING'S WORKS, New Edition.—The Works of W. E. Channing, DD, complete in 6 vols. A fresh and large supply just received by W. CROSBY & CO., 118 Washington st.

THE GAME OF THE RACES, by the Author of the Improved Games of Dr Busby, designed for the instruction and amusement of young people. Just published by W. CROSBY & CO., 118 Washington st. j6

ALISON, *Abridged.* History of Europe from the commencement of the French revolution in 1789 to the restoration of the Bourbons in 1815, by Archibald Alison, Advocate. Abridged from the last London edition for the use of general readers, colleges, academies, and other seminaries of learning, by Edward F. Gould; price $1. For sale at wholesale and retail, by SAXTON, PEIRCE & CO.,
n11 133½ Washington st.

PORTRAIT OF DR. CHANNING, 37½ cents. Just received a few copies of a Portrait of Dr. Channing, from a steel plate—price 37½ cts. For sale by W. CROSBY & CO., 118 Washington st. n11

PARAPHRASE ON THE LORD'S PRAYER, written and printed by some of the elder pupils in the West of England Institution for the Deaf and Dumb. Published by W. CROSBY & CO., 118 Washington st. d2

TRUMBULL'S REMINISCENCES OF HIS OWN TIMES, from 1756 to 1841. For sale at SIMPKINS'S,
n25 No 21 Tremont Row.

MIRIAM, a Dramatic Poem, by Mrs Hall, author of Joanna of Naples, 2d edition, revised. Published by W. CROSBY & CO, 118 Washington st. d2

RUBBERS—600 pairs of Ladies, Gents, Misses and Children's Rubbers just received and for sale at T. H. BELL'S, 155 Washington st., opposite the old South Church. s30

MEDFORD BOARDING SCHOOL FOR BOYS. This institution is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June.—Further particulars made known on application to the Principal. JOHN Q. DAY.
July 15.

MR. W. WELLS, with his daughters, has opened a Day school for Young Ladies in this city.—Their room is under Dr. Frothingham's Church in Chauncy Place. A Circular, Containing the Terms &c., may be had at the school-room, or at the store of JAMES MUNROE & CO., or of Messrs. LITTLE & BROWN, Washington st. oct 14

REMOVAL. BARRETT'S DYE HOUSE.—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite school street, Boston.

Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. m25

VALUABLE RELIGIOUS BOOKS. THE DIVINE LIFE, being suggestions to those who are commencing a Religious Life, by Rev Wm Law; Introductory Notice by Rev J. Freeman Clarke. Sacred Paths, or Life in prospect of Immortality. A Good Life, from the 'True Plan of a Living Temple,' Introduction by Rev Dr Brazer. Religious Consolation, Edited by Rev Dr Gannett. The Future Life, or the Recognition and Reunion of Friends. The Child in Heaven. Greenwood's Sermons of Consolation, &c. &c.

Published by JOSEPH DOWE, 22 Court st.

Also, subscriptions received, and all the Periodicals for the coming year, furnished as above. 6tis d16

BOOTS AND SHOES. *Theo. H. Bell*, 155 Washington st., opposite the Old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of

Ladies Kid and Morocco village lace,
do do do low lace,
do Gaiter Boots,
do Gaiter Shoes,
do Kid Ties and Slips,
do Bronze and Fawn Ties,
do India Rubber Shoes,
do Calf and Grain Ties,
do Fur lined Walking Shoes,
do Lasting Lace,
do Buckskin Ties, &c.
Gents Calf pegged Boots,
do Kip do do
do Stout do do
do Seal do do
do Calf sewed fine Boots,
do Water Proof,
do Cork soled,
do Calf peg'd, sewed, high cut Shoes,
do Gaiter and Kid Dancing Pumps,
Boys' and childrens' calf and stout Boots.

Also, Boys', Misses and Children's Shoes, of every style and quality; also, a large assortment of French Shoes. Purchasers are requested to call and examine the above stock before purchasing elsewhere, as they can depend upon having a first rate article at the lowest cash price. 3mis n25

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

ONE PRICE SYSTEM. DANIELL & CO., wholesale and retail dealers in DRY GOODS, No. 201 Washington st., Boston.

Silks, Linens, Shawls, Alepines, Quilts, Blankets, Cottons, Flannels, House-Keeping Articles, and Mourning Goods.

Our customers are assured that we still adhere strictly to ONE PRICE.

Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way. a15

THE PNEUMATIC SHOWER BATH, Invented, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.

The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. PRICE, $1,50. a